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MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah,
Mirza Ghulam Ahmad Qadiani[as]

An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA

October 2013

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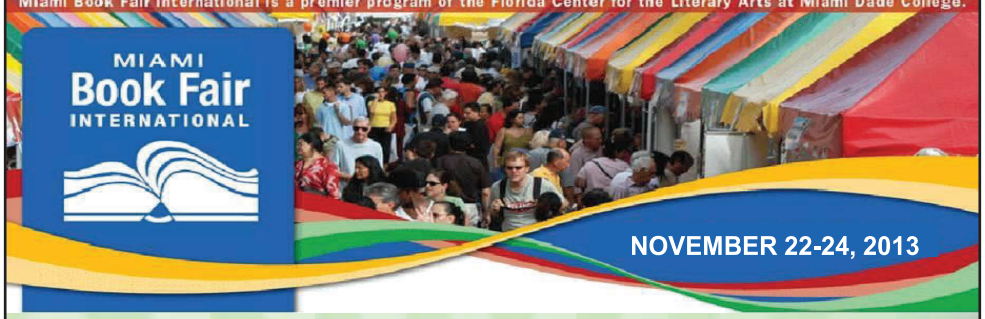

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Acronyms for salutations used in this publication

saw: sallallahu alaihi wasallam
(Peace and Blessing of Allah be upon him)
as: alaihissalam
(Peace be upon him)
ra: radhi allahu 'anhu
(May Allah be pleased with him/her)
rh: rahimahullahu ta'ala
(May Allah shower mercy on him/her)
aba: ayyada hullah ta'ala binasrihil aziz
(May Allah strengthen him with His mighty help)
swt: subhana wa ta'ala
(Holy and Exalted)

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Al-Qur'an

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ 0

وَالنَّجْمِ اِذَا هَوٰى 0 مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى 0 وَمَا

يَنْطِقُ عَنِ الْهَوٰى 0 اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى 0

By the star when it falls. Your Companion has neither erred, nor has he gone astray. Nor does he speak out of *his own* desire. It is nothing but *pure* revelation, revealed *by God.* (53: 2-5)

COMMENTARY:

Al-Najm means, a star; or a stemless plant. But when used as proper noun it signifies "the Pleiades." The word is also taken by some scholars to signify the gradual revelation of the Qur'an in peaces, and by some other authorities it refers to the Holy Prophet himself. Its plural *Al-Najum* also means, chiefs of a people, or small states or principalities (Kashshaf, Taj & Ghara'ib al-Qur'an). In view of this different meanings the word *Al-Najm* in the verse may be explained (1) by a well-known saying of the Holy Prophet[saw] which is to the effect: "When spiritual darkness will spread over the entire face of the earth and there will remain nothing of Islam but its name, and of the Qur'an but its letters, and faith will go up to heaven, a man of the Persian descent will bring it back to earth (Bukhari). (2) It may signify that the Qur'anic revelation bears witness to its own truth. (3) The tender plant of Islam, which now seems to be going down before the strong and adverse winds of opposition which are fiercely blowing against it, will very shortly rise and develop into a mighty tree under whose cool shade great nations will take rest. (4) As the Arabs are used to determine the course and direction of, and are guided in, their travels by the movements of the stars in the sandy waste of Arabia (16:17). (5) The verse may also embody a prophecy about the fall of the ranshackle state of Arabia, a prophecy much more explicitly stated in 54:2. The ideals and principles presented by the Holy Prophet[saw] are not wrong (he has neither erred), nor has he in the least deviated from those principles (nor he has gone astray). Thus both as regards his great and noble ideald and the way he lives up to them he is a sure and safe guide. The argument is reinforced in the next few verses. Whereas the present verse speaks of the Devine source of the Holy Prophet's[saw] revelation, the preceding two verses allude to the hallucinations of a deranged mind and to the ideas that proceed from one's own desires and the promotings of the Evil Spirit.

Al-Hadith

عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ كُنَّا جُلُوْسًا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ اِذْ نَزَلَتْ عَلَيْهِ سُوْرَةُ الْجُمُعَةِ فَلَمَّا قَرَاَ: وَ اٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ، قَالَ رَجُلٌ مَّنْ هٰؤُلَآءِ يَا رَسُوْلَ اللّٰهِ؟ فَلَمْ يُرَاجِعْهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ حَتّٰى سَاَلَهٗ مَرَّةً اَوْ مَرَّتَيْنِ اَوْ ثَلَاثًا قَالَ وَ فِيْنَا سَلْمَانُ الْفَارِسِيُّ قَالَ: فَوَضَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ يَدَهٗ عَلٰى سَلْمَانَ ثُمَّ قَالَ: لَوْ كَانَ الْاِيْمَانُ عِنْدَ الثُّرَيَّا لَنَالَهٗ رِجَالٌ (1) مِنْ هٰؤُلَآءِ ۔

Note 1: In one narration the word رَجُل *is also mentioned.*

Hadhrat Abū Hurairah[ra] relates that we were sitting in the company of the Holy Prophet[saw] when *Sūrah Al-Jumu'ah* was revealed to him[saw]. When he[saw] recited the verse:

وَاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ

And *among* others from among them who have not yet joined them. (62:4)

Someone asked: "O Messenger[saw] of Allah! Who are these people (who have the status of the Companions of the Holy Prophet[saw], and yet they are not part of them)? The Holy Prophet[saw] did not respond to him until he had asked him (the same question one or two or three times). The narrator says that Hadhrat Salman Farsi[ra] was sitting among us. He said, 'The Holy Prophet[saw] placed his hand on Hadhrat Salman's[ra] shoulder and said: 'Even if Faith had ascended to the Pleiades some among them will restore it back to the earth.' "

(Bukhari kitabuttafsir surah Jumu'ah, Muslim)

SAYINGS OF THE PROMISED MESSIAH[AS]

Blessings of Islam

I would now wish to enlarge upon the fruits of Islam. When a true seeker of God establishes himself fully on Islam and every one of his faculties begins to tread naturally upon the paths of God Almighty without any kind of artificiality, the ultimate result of his effort is that the higher manifestations of Divine guidance, freed from all obstructions, are directed towards him. Diverse types of blessings descend upon him. The commandments and doctrines, which were accepted on faith and as hearsay, are now experienced by him as realities and certainties through true visions, and definite and unambiguous revelation. The mysteries of the faith and the law are revealed to him and he is afforded a view of the Divine kingdom so that he should arrive at the stage of perfect certainty and understanding. A blessing characterises his tongue and his words and all his actions and his movements. He is bestowed extraordinary courage and steadfastness and his understanding is expanded at a high level.

The narrowness of human obstructions, meanness, miserliness, the tendency towards frequent stumbling, short-sightedness, proneness towards passion, lowliness of behaviour and every darkness of his ego are totally removed from him and he is filled with the light of Divine attributes. Thereupon, he undergoes an entire change and puts on the garment of a new birth. He hears through God Almighty, sees through Him, moves with Him and stops with Him. His anger becomes the wrath of God Almighty, and his compassion becomes the compassion of God Almighty.

When he arrives at that stage, his prayers are heard as a mark of his having been chosen, and not merely as a trial; and he becomes the proof of God on earth and personifies security from God. There is joy in heaven on his account and the highest gift that is bestowed upon him is the word of God which descends upon his heart free from any doubt, like the light of the moon shining through without any mistiness. It carries an effective sense of delight with it and bestows satisfaction, comfort and security. The difference between this converse with God and revelation is that revelation is like a perennial spring that flows continuously to the chosen ones of God. They speak with the Holy Spirit, hear through it, and all their desires are born of the Holy Spirit. It is an absolute certainty that they become the reflection of the verse:

وَمَا يَنْطِقُ عَنِ الْهَوٰى ۝ اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ۝

Nor does he speak out of his own desire. It is nothing but pure revelation that has been revealed by God (53:4-5)

But converse with God is different. It means that the word of God descends upon them like a continuous revelation. They hear the response to their questions from God such as a friend receives from a friend. We can only define it by saying that it is a special manifestation of God the Glorious, which is conveyed through a favourite angel. Its purpose is to give intimation of acceptance of prayer, or to communicate a new or secret matter, or to make aware of something that is to happen in the future, or to convey God's pleasure or lack of it concerning any matter, or to create certainty and understanding concerning some matter. It is a Divine voice that manifests itself in the form of converse in order to create understanding and satisfaction. It is not possible to define it any more than to say that it is a voice which proceeds from God and is experienced in delicious words full of blessings, which is not induced by any thinking or reflection or any intrusion of self and is surcharged with a Divine manifestation and Divine majesty.

[Ayena-i-Kamalat-i-Islam, Ruhani Khazain, Vol. 5, pp. 226-233]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on September 13, 2013 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

The current global situation is fast moving towards devastation. In particular the Syrian crisis could plunge the Arab world in great devastation and if foreign powers join in, the terrible damage ensuing will not be limited to some countries in Asia, but will be worldwide. Neither the countries in Asia, nor the world powers appreciate that this conflict could be a pre-cursor to a World War.

Ahmadis accept the true and ardent devotee of the Holy Prophet (peace and blessings of Allah be on him), and in following their master, who came to connect man with God and to establish brotherhood, they need to pray a lot for the world to be protected from destruction. We have no other means. We can try and alert the world to the horrific consequences, as indeed we are. Hadhrat Khalifatul Masih said as much as possible he has been alerting world leaders and politicians in this regard and members of the Community have also joined him in disseminating the message. Some of these leaders agree most forcefully with Hadhrat Khalifatul Masih and tell him that his message is the need of the hour. However, when it is time for action, they change their stance. Ahmadis should try and pay a great deal of attention to pray for mankind in general and the Muslim *Ummah* in particular to be saved from destruction.

Some eighty eight years ago Hadhrat Musleh Mau'ood[ra] delivered a Friday sermon on the situation faced by Syria at the time. He mentioned the ancient history of Damascus and its pre-Islamic significance. Later it also became the capital city during Muslim reign. Hadhrat Musleh Mau'ood[ra] said that at the time the Druze tribe started an uprising for independence and were joined by other Muslims against the French rule. Hadhrat Musleh Mau'ood[ra] said that the administrative rule in Syria was French although the *Mufti* also wielded power. If the *Mufti* did not want anything published, the Governor was powerless. The Ahmadiyya Community had some publications printed which were banned by the *Mufti* and when the Governor was approached regarding this, he said he could not do anything. Any political dissent was swiftly dealt with by the French rule. In response to the revolt, the French air forces bombarded for 57 hours razing to the ground the historical buildings and killing thousands. The Promised Messiah (on whom be peace) was once given the revelation of: 'Calamity of Damascus'. This revelation was fulfilled by the 1925 situation for Damascus had never experienced destruction of that scale before. But, some revelations are fulfilled more than once. In that calamity, which lasted 57 hours or so according to a cautious estimate seven to eight thousand souls perished.

It is most regrettable that although that calamity was brought about by others, the current calamity that started in Syria two and a half years ago was brought about by Muslims themselves and it is ever-increasing. According to cautious estimate up to 100,000 souls have perished and millions are dispossessed. The entire area has been destroyed by bombs and nowhere is safe. The government forces are killing the citizens and the citizens are killing the government forces. *Alawis* are killing Sunnis and Sunnis are killing *Alawis*, and all of them claim to recite the one *Kalima* (Muslim declaration of faith). Extremists have joined the rebel Sunni forces, who are fighting in the name of 'freedom'. The damage wrought by these extremists to the country will only be gauged later on. Unfortunately this current calamity is acquiring a dangerous form. They do not realize that in the name of freedom

the masses and in the name of maintaining peace the government have both fought each other so badly and are so weakened by it that now world powers are making great attempts for their own invested interests in the name of maintaining peace and in the name of bringing about freedom. These attempts can engulf the world in destruction. Some world powers as well as some governments of the region are backing the Syrian government while other governments, including most world powers, are backing the rebel forces. This state of affairs has created a most dangerous situation.

What is regrettable is that the Muslim countries involved are those who follow the teaching about which God has stated that it has been perfected and God has called Muslims 'the best of people'. Which good work are the Muslims doing? There is no honor in them anymore; they seek help from the others to kill their own. God states regarding such a situation: 'And if two parties of believers fight against each other, make peace between them; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just.' (49:10) The standard of justice has been set so high in this teaching that God states in the Qur'an: '... and let not a people's enmity incite you to act otherwise than with justice...' (5:9) and indeed has stated: '... that is nearer to righteousness...' (5:9) Muslims are repeatedly enjoined to seek *Taqwa* (righteousness). It is quite embarrassing that the Israeli president should give the advice that should have been forthcoming from the Muslims. Even if they had not thought of what the Israeli president had said, once he made his suggestion to the Western countries, the council of Muslim countries should have announced that they would themselves handle the chaos in their region, because they follow One God and one Prophet[saw] and follow the teaching of One Book and consider it their guidance. Even if there was conflict among them, they would resolve it in light of their perfect teaching. If rebellion had arisen among them they may have taken technical help from outside but the planning and the manpower should have been their own. If this was their stance no outsider would dare to challenge them.

What interest do other powers have in a region thousands of miles away? They are either interested in the wealth of that country or in order to prove their superiority to opposing powers they are simply subjugating lesser countries. In any case, it is due to the weakness of the Muslim countries and their abandonment of their teaching that the others have the impudence to state, as one country did, that even if the UN did not allow, they would use force against Syria because it was their right. The reasoning given for this 'right' was most childish, in that UN cannot dictate their foreign policy! Where does the question of foreign policy enter the equation here? When enmity is so intense people are blinded and apparently educated people say ignorant things. And we look up to them for their wisdom! But they say ignorant things. Sitting thousands of miles away, what business do they have in this matter? If it is anyone's business, it is the UN's because the country in question is included in its charter. No individual country has either any pact or any dealing or is in any direct danger from the country in chaos. Where is the relevance of foreign policy here? Hadhrat Khalifatul Masih said he has not quite understood this logic. It is mere obstinacy and an effort to prove their superiority. World peace is not established in these ways. For world peace justice has to be done for which the beautiful teaching of Islam states: '... and let not a people's enmity incite you to act otherwise than with justice...' and Hadhrat Khalifatul Masih has repeatedly drawn the attention of world leaders with reference to this verse. If the UN was to work on this principle, justice could be established. Here it is not a question of the foreign policy of any one country!

Another country has said that they will not send any ground troops to Syria to bring peace but they will use their air power! That is, they will turn the city and the country into ruins as they did before, killing innocent women and children, just like in Iraq and Libya. What was gained there that could be gained here? Cities were turned into ruins and there is still no peace there. God has made their matches from among them. The Russian president wrote yesterday [in the New York Times] that it is not right to bypass the United Nations in such decisions. He clearly wrote that no one wants United Nations to have the fate of the League of Nations which collapsed. Certainly, he is right.

Government was overturned in Egypt for the rights of the masses. It was said that the government was not paying the rights of the public and was also persecuting them. It is correct that the stance of the previous Egyptian

regime was wrong; however, after it was overturned the extremists came to power! The big world powers were concerned. A major USA newspaper reporter asked Hadhat Khalifatul Masih [during his recent visit there] about future peace in Egypt. *Hazoor* had replied that the regime had been changed to keep Western influence there, but that had proved to be a wrong assumption. The new people in power were neither of the liking of the West, nor the people of Egypt. Therefore, yet again there would be bloodshed after a few months. Hadhrat Khalifatul Masih said that indeed the bloodshed began sooner than he had thought!

Restlessness in Muslim countries may be borne of any reason, even genuine grievances of the masses, when Western powers wrongly interfere, it ends in disorder. Hadhrat Khalifatul Masih said that he had given a few sermons at the beginning of 2011 in this regard and had made it clear that due to the situations of Muslim countries, whatever the Western powers may do in the name of peace, whether overtly or covertly, the ultimate loss will be of the Muslims, because these powers will never harm their interests. When bloodshed took place during the regime of Hosni Mubarak, these powers supported the masses and helped get rid of Mubarak. When the next regime did not look after their interests and the army came in power and again bloodshed took place, no one sympathized with the masses and no attempt was made in this regard. This is duplicity!

Muslim countries should demonstrate a sense of honor even now. However, this will only be when there is *Taqwa* in the hearts of the rulers as well as the masses, when along with the claim of love for the Holy Prophet[saw] there will also be efforts to put his blessed model in practice, when rulers and their subjects will feel the pain of the Holy Prophet[saw] and try and follow his teachings. Following are some of the sayings of the Holy Prophet[saw] which draw the attention of the rulers as well as the masses towards their responsibilities.

The Holy Prophet[saw] said that the Day when there will be no shade other than the shade of God, He will grant shade to seven people on that Day and first among them will be a just and fair Imam. He also said that on the Day of Judgment the most beloved and the closest to God would be a just and fair ruler and the most disliked and most distant from God would be an unjust ruler. He said that when a person who is made in-charge and responsible over people by God is negligent in taking his charge and fulfilling his obligations dies, God will make Paradise forbidden to him. Hadhrat 'Aishah[ra] said that she had heard the Holy Prophet[saw] say in her home: 'O Allah whoever among my *Ummah* is made a leader in any respect and he is harsh with the *Ummah,* You too treat him with harshness and whoever in my *Ummah* is made a leader in any respect and is gentle to the *Ummah*, You too treat him gently.' Hadhrat Khalifatul Masih said these commandments of God are matters for rulers to ponder over. If they wish to be God's beloved they have to stop injustice, if they wish for Paradise, then they have to work for the well-being of everyone without any discrimination and the last Hadith, which is a prayer is such that it would make anyone with faith tremor. May God give sense to the Muslims and may they ponder and understand.

The Holy Prophet[saw] equally enjoined the masses as regards to their responsibilities. He said that after him people would see that their rights were usurped and preferences were given to others, in addition people would see things which they would consider bad. He was asked what the instruction for such a time was. He replied that the rights of the rulers should be paid at such times and one's own rights should be sought from God. Hadhrat Khalifatul Masih said indeed strikes and bloodshed is not allowed, one simply seeks one's rights from God. The Holy Prophet[saw] was once asked about his counsel if unjust rulers were imposed on people who demanded their rights but did not pay the right of the public. Hazoor said Arab Ahmadis also ask this question of him. The questioner asked this question three times before the Holy Prophet (peace and blessings of Allah be on him) answered and he simply said: 'In such circumstances listen to the rulers and obey them. They are accountable for whatever responsibility has been given to them and you are accountable for whatever responsibility has been given to you.' The Holy Prophet[saw] also made people pledge after they took *Bai'at* that they would abide by *Bai'at* in every situation, in happiness and sadness, in adversity and during ease and even when their rights were being usurped. He also took a pledge that they would not dispute with one who was made a leader unless he openly committed an act of *Kufr* (unbelief) about which there was a clear commandment of God. In a *Hadith Qudsi* the Holy Prophet[saw]

related that God states that He has made injustice forbidden over Himself and has also made it forbidden to His servants, therefore they should not be cruel to each other.

Hadhrat Khalifatul Masih said if one is to be saved from Divine accountability then one should pay one's dues and obligations and leave the matter of the ruler with God and stay engaged in prayers. And only disobey a ruler if he clearly contravenes *Shariah*. Indeed, this instruction is not about the kind of edicts of *Kufr* that are given out in Pakistan against Ahmadis, who are told not to recite the *Kalima*, not to offer *Salat,* not to say *Salaam*. We are Muslims and they ask us to disobey *Shariah*, this we will not follow. Otherwise every other law of the land must be obeyed.

The summary of the entire teaching is the last Hadith which states not to be cruel to each other. This is for the rulers as well as the masses to follow. If they do not follow this they will regress to the time of 'Corruption has appeared on land and sea...' (30:42) and according to the prophecy of the Holy Qur'an and the Holy Prophet[saw] such a time was to come for the Muslims during the era of the Promised Messiah. Muslim rulers and public need to ponder over this and they need to search for one sent by God. If the people of Syria in particular and other Muslims in general simply ponder over the Promised Messiah's[as] revelation of 'Calamity of Damascus' they will realize that the he was sent by God and they should pay heed to him. Otherwise, in this age there is no one other than him to guide people. Due to the attitude of governments the extremist organizations or the governments formed by extremist organizations will benefit from the situation and the communal murder and mayhem it will lead to is beyond thinking. May God give sense to Muslim rulers and public that they may understand the teaching of: '...And help one another in righteousness and piety...'(5:3) May they spread love, may they win over hearts. Governance cannot be done without winning hearts and without giving the public their rights. Every Muslim leader needs to understand the essence of this. They should reflect over their own history that how Christian subjects used to pray for Muslim rule to return, replacing Christian rule and here we have a situation where Muslim is killing Muslim rather than be a personification of '...tender among themselves...' (48:30). Meanwhile Muslims are fleeing to Christian countries to seek refuge in peace, to find justice to and live with freedom.

Hadhrat Khalifatul Masih said may God make it so that this message of ours reaches Muslim leaders and also reaches Western countries and other big powers. As mentioned earlier, Hadhrat Khalifatul Masih has been giving this message through various sources that it is not implausible that action against Syria will engulf the entire world. Borne of the requisite of loyalty to one's country every Ahmadi living in the every country of the world should alert the politicians of his country to these dangers. May God enable the world to accept the truthfulness of the Promised Messiah[as] and enable rulers and masses to pay their dues so that they may stop the civil war and be saved from destruction. May God also open the eyes of European and Western leaders so that they may work with justice and fairness and avoid injustice and give the rights of the smallest of country and do not help anyone for vested interests.

May God save members of our *Jama'at* from the evil of these circumstances! Many Ahmadis are being especially affected in Syria. God had sent a revelation with a warning regarding Syria in 'Calamity of Damascus', may He also soon fulfill the glad-tiding of another revelation of the Promised Messiah[as] regarding Syria: ' 'The *abdal* of Syria and the servants of Allah from among the Arabs are supplicating on your behalf.' [Tadhkirah, p. 160, 2009 edition] May God make it so that soon the entire Arab world comes in the fold of the Muhammadan Messiah so that the restlessness of the Arab world which the world has termed as 'The Arab Spring' becomes a spring of spiritual beneficence rather than anything worldly! May these people become those who pray for the Promised Messiah[as] and be connected with him in spreading the peaceable teaching of Islam in the world.

May we also be enabled to understand as well as pay our responsibilities! May we absorb God's mercy and always show the world the direction of truth and establish peace and spread this message. May God protect the world from the horrors and destruction of war!

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DIVINE COMMANDS ARE CONCERNED WITH WHAT IS APPARENT, ALLAH HAS KNOWLEDGE OF THE THOUGHTS OF A PERSON

Translated from Hadiqatus Salihin by: Karimullah Zirvi

Hadhrat Abu Malik[ra] relates that his father told him he heard the Messenger[saw] of Allah say: "For the one who declares that there is none worthy of worship except Allah and negates all those who are worshipped besides Allah, his life and property become sacred and his account is with Allah."

(Muslim kitabul Iman babul amr biqitalunnasi hatta yaqulu la ilaha ilallah)

Hadhrat Imam Abu Hanifah[ra] relates that Hadhrat 'Ata' told him that he heard the following incident from several Companions of the Holy Prophet[saw]: "Hadhrat 'Abdullah bin Rawah[ra] had a slave-girl who used to graze a flock of his goats. He had instructed her to take special care of one particular goat. She did that and it grew into a stout goat. The shepherdess became busy in taking care of some other animals. A wolf came and attacked the stout goat and devoured it. Hadhrat 'Abdullah[ra] came and did not find the goat. The shepherdess told him the whole incident about the goat. Upon this, he slapped her. Later on, he felt remorse about it and related the incident to the Messenger[saw] of Allah. The Holy Prophet[saw] took the matter very seriously and told him, 'You have slapped the face of a believer.' He replied: 'She is an ignorant black woman who knows nothing.' The Holy Prophet[saw] sent for the shepherdess and asked her, 'Where is Allah?' She replied, 'In Heaven.' Then he[saw] asked her, 'Who am I?' She replied, 'The Messenger[saw] of Allah.' Upon this he[saw] said: 'She is a believer. Free her.' So, he freed her.' "

(Musnad Al-Imamul A'zam - al-Iman wal-Islam)

Hadhrat Usamah bin Zaid[ra] relates: "The Messenger[saw] of Allah sent us on a scouting expedition to *Al-Huraqah*, a valley of the *Juhainah*, and we arrived at its springs in the morning. A man of the *Ansar* and I met with one of their men and when we overtook him he called out: 'There is none worthy of worship save Allah.' On this the *Ansari* held back, but I stuck him with my spear and killed him. When we returned to Medina, this incident came to the knowledge of the Holy Prophet[saw]. He asked me: 'Usamah, did you kill him after he had affirmed 'There is none worthy of worship save Allah?' I said: 'Messenger[saw] of Allah, he did it only to save himself.' He said again: 'Did you kill him after he had affirmed: There is none worthy of worship save Allah?' He went on repeating it till I wished I had not embraced Islam before that day.' "

Another version is: The Holy Prophet[saw] said: "Did he affirm: 'There is none worthy of worship save Allah; and yet you killed him?' I said: 'O Messenger[saw] of Allah, he said it out of fear of the weapons (arms).' He said: 'Why did you not cleave his heart to discover whether he had said it or not?' " He kept repeating it till I wished I had embraced Isla-m only that day.

(Bukhari kitabul maghazi bab ba'thannabi[sa] Usamah bin Zaid ilal harkati min Juhainah, Muslim bab tahrim qatalul kafir idha qala la ilaha ilallah)

Hadhrat 'Ubaidullah bin 'Adi[ra] relates that Hadhrat Miqdad bin 'Amr Al-Kandi, who was an ally of Bani Zuhra and one of those who fought in the Battle of Badr with the Holy Prophet[saw] said, "O Messenger[saw] of Allah! I met with a pagan and we fought. He struck at my hand and cut it off then took shelter behind a tree and said: 'I submit to Allah.' Should I kill him after he has said this? The Messenger[saw] of Allah said: 'No. Do not kill him.' He said: 'O Messenger[saw] of Allah, he has certainly cut off one of my hands and then after cutting it off has said

this? Should I kill him.' He said: 'Do not kill him, for if you kill him, he would be in the position in which you were before you killed him, and you will be in the position in which he was before he uttered the words that he did utter.' "

(Bukhari kitabuddiyat)

Hadhrat 'Abdullah bin 'Utbah bin Mas'ud[ra] relates that he heard Hadhrat 'Umar bin Al-Khattab say: "In the time of the Messenger[saw] of Allah people were called to account through revelation. Now the revelation has ended. So we shall call you to account on the basis of what you do before us. Whosoever displays good before us, we shall grant him peace and our nearness and we shall not inquire into his secret conduct. Alla-h will call him to account for his hidden conduct. But whoever displays to us evil we shall not leave him nor accept his pleas even if he says that there was good in his heart."

(Bukhari kitabushshahadat babushshuhada-' al-adul)

Hadhrat Anas[ra] relates that the Messenger[saw] of Allah said: "I have been commanded by Allah that I keep on striving with the people till they bear witness that there is none worthy of worship except Allah and Muhammad is His servant and His messenger and that they face the direction we face, and they eat our slaughtered animals and they pray according to our Prayer. Once they do this, their lives and their properties will become sacred for us except when and where the law allows it. They will have the same rights as the Muslims have and will be under the same obligations as the Muslims are."

(Abu Dawud kitabul jihad bab 'ala ma yuqatilul mushrikun)

Hadhrat Anas[ra] bin Malik relates that the Messenger[saw] of Allah said: "Anyone who offers Prayer as we do facing the direction we face and eats our slaughtered animals, is a Muslim, who is under the protection of Allah and the Messenger[saw] of Allah. Therefore, betray not Allah regarding His Protection (for him)."

(Bukhari kitabussalat bab fadl istiqbalil qiblah)

Hadhrat Abu Dharr[ra] says that the Messenger[saw] of Allah said: "None of you should call another a wicked person or a disbeliever as the accusation will revert to him (the accuser) if his companion (the accused) is not as accused (is innocent)."

(Bukhari kitabul adab bab ma yanha minssababilla'an)

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BIRTH ANNOUNCEMENT

By the Grace of Allah *Ta'ala* my youngest son Mudassar Ahmad and his wife Quratul.Ain (Hafiza Qura'n) have been blessed with a son on October 10, 2013 at Philadelphia.

The child has been named, "Talha Abdus Salam." He is the grandson of the late Dr. Amatus Salam, granddaughter of Hadhrat Maulvi Qudratullah Sanori[ra], Companion of the Promised Messiah and Mahdi[as].

Talha is great grandson of the late respected Mr. Abdul Rehman Sabir of Singer Machines, Gujranwala and the late respected Zainab Bibi Sahiba.

Kindly pray that may Allah *Ta'ala* bless the new born a long, happy, healthy life and make him *quratulain* for the family and true Ahmadi Muslim. *Ameen.*

Mubashar Ahmad Nasir, Philadelphia, PA

SHARIAH LAW
CONCEPT OF ENFORECEMENT

Dr. Lutf U Rehman, Nashville, TN

The idea of implementation of *Shariah* Law through the legislative process of a country is not new. Muslim majority countries have faced this debate for many decades. The driving force behind such ideas is usually politico-religious parties who find it very hard to come into power through the normal process of elections. This is their attempt to grab power in Muslim majority countries. Over time they have succeeded to varying degrees in this goal. Hadhrat Khalifatul Masih the IV^{rh} has described the line of argument by the religious elite as follows.

"It is generally understood that if the majority in a country is Muslims, then the Muslims have a right, rather an obligation to enact Shariah Law. It is argued that if they believe in the Holy Qur'an and if they believe also that the Holy Qur'an is a comprehensive Book which relates to every area of human activity and directs man how he should conduct himself in every sphere of life, then it is hypocrisy not to act on those claims. They should follow the logical conclusion and enact Shariah Law and make it the only law valid for the country."

(*Shariah:* Relationship Between Religion & Politics in Islam. A speech delivered by Hadhrat Mirza Tahir Ahmad Khalifatul Masih IV, at the Inter-religious Consults, Suriname, on 3rd June 1991)

Then he points out various problems that will be encountered if an attempt is made to enact *Shariah* law as the only law of the land.

If Muslims are permitted to have *Shariah* Law based upon their Holy Book, then other religions will have the same right in their countries. For example, India will be free to have a law based upon their religious scriptures. Jews can enact the law of Talmud for their countrymen. Christians also will be free to force the population to follow their religious law in their countries. These days when populations of most countries have multiple faiths in them, this can produce chaos and substantial populations can become second rate citizens with only limited rights.

Since legislation will be based in the scriptures of a certain religion, people belonging to other faiths will have no say in the formulation of that legislation and will be excluded from the process, even as they will be affected by it. In a secular state the citizens acquire these rights by being a citizen regardless of their beliefs or any other discrimination such as race, color or creed.

Even if legislative bodies were to be elected without any religious consideration, the interpretation of the law based in religion will be challenged by the religious scholars and they will have the final say as they are the scholars of the religion. Therefore even when the religious scholars will not be elected it will become necessary to concede power of legislation to them. This would by definition result in a theocratic state.

Over time all religions split and many sub groups appear. Within Islam there are at least 73 different sects whose interpretation of *Shariah* Law differs from others. The most stark example of this was seen during the 1953 judicial enquiry report after Anti-Ahmadiyya riots in Pakistan. *Ulema* (religious scholars) from different sects of Islam could not agree on the definition of a Muslim. It is common knowledge that religious scholars of various denominations do not agree on even basic regulations such as how to perform *Salat,* etc. This presents another serious hurdle in implementing a law which is based in religion. The majority sect in a religion will enact law according to their interpretation. But the majority sect may make up only a small fraction of the total population of the country. Hence a small minority will dictate the legislation for the majority of the people of that country.

All religious people believe that they have the perfect truth as revealed by God to their Prophet through their Holy Book. They believe that there is no error in that which has been revealed to them. Therefore the question is not finding an acceptable answer to a problem, rather is only a question of implementation. There is no room for debate as we already

know the truth. And of course the truth will be as interpreted by the majority faction which may be only a small fraction of the total.

Therefore Hadhrat Khalifatul Masih the IV[rh] said, "*These and many such issues make the question of imposition of Shariah almost impossible.*"

There was a great debate in Pakistan (teeming with fundamentalist Muslims) in the late 80's and early 90's about imposition of *Shariah* Law in the country. The differences in the interpretation of *Shariah* Law made it impossible to do so. (90% of the population of Pakistan is Muslim)

The law passed in Pakistan is that they will accept the supremacy of the Qur'an, and they will agree that no legislation will be made contrary to the fundamental Qur'anic teaching. But beyond that they will not adopt any rules and regulations which spring from laws as if they were legislative instructions from God.

Hadhrat Khalifatul Massih the IV[rh] completed his thought by saying the following:

"*So as such, we must think many, many times, before we can even begin to ponder over the question whether anywhere in the world, the law of religion can be imposed as a legal tender. Personally, I doubt it.*"

(*Shariah*: Relationship Between Religion & Politics in Islam. A speech delivered by Hadhrat Mirza Tahir Ahmad Khalifatul Masih IV[rh], at the Inter-religious Consults, Suriname, on 3rd June 1991) Once this historic address was finished, Hazoor was asked some questions.

Question: There is a particular confusion in the western world about *Shariah*?

Answer: Thank you for this pointed question. But I thought that such questions are outside the realm of this discussion.

What we are discussing is whether it is possible to adopt religious law as the law of the country: By any state or any other religion, for that matter.

I believe it's not possible. It's not possible even if you genuinely and fervently so desire, in the name of God, even then it's not possible. We have gone so far away from religion. We have become hypocrites. The whole human society has become hypocrites. There is hypocrisy in politics and society everywhere. And hypocrisy does not permit honesty to flourish. It does not permit the word of God to take root. That is the main problem.

Question: I feel that we cannot really apply a law that came for older times to the modern times. Please explain?

Answer: I have studied this question in depth. I believe that religion can be permanent and universal; provided its principles are deep-rooted in the human psyche. The human psyche is unchangeable. And that is exactly what the Holy Qur'an claims. It says it's *Deenul Fitra*: meaning a faith or a law based on human nature. And also *'La tabdeela lekhalkillah'* meaning that the creation of God and whatever he has created in you, the dispensation, the dispositions, etc. and the basic propensity to do something or not to do so, all these remain the same.

Consequently, any law which is rooted in human psyche must also be universal and permanent. But, the Holy Quran does not stop there. It does not monopolize this truth. It goes on to say that all religions, at their nascent stages and at the stages of their development, were fundamentally the same and they all carried such basic truths related to human nature. This is referred to by the Qur'an as *Deenul Qayyema*. It says there were three fundamental features in every religious teaching:

First: To mend your relations with God, to be honest and devoted to Him.

Second: To worship God only. In the Qur'anic sense, worship does not mean just to pay lip service, but to try to acquire God's attributes.

Third: To serve mankind and spend in the cause of the needy.

These are the three fundamental branches, according to the Holy Qur'an, which are common to all religions. However, with the passage of the time and through interpolations they were changed later on. So, what is needed is rectification of the change. Not a new faith. And that is what has been happening with the advent of every Prophet.

So, it is a highly complex question and also not directly related to the issue we are discussing. I hope this much should suffice.

As far as the question of whether Islamic law, or any other religious law, can be imposed perforce. I say no: Because it is against the spirit of religions themselves. The Holy Qur'an says:

لَآ إِكْرَاهَ فِى الدِّيْنِ

There should be no compulsion in religion.

This is a statement of the Holy Qur'an of course; but it is a universal statement which can never be changed. It is an example of how laws can become permanent and universal. It says there is no coercion in faith or in matters of faith. No coercion is possible and no coercion is permitted. So, here is the question: If one religion imposes its law on a society where people of other religions and denominations also live, how will this verse stand against your attempt to coerce? Not only vis-à-vis the people from other religions, but vis-à-vis people from the same religion who are not willing.

So, this is the fundamental question. Therefore the conclusion is that coercion is not a valid instrument in religion. The only authority in Islam, which was genuinely capable of being given the right to coerce, was the Founder of Islam, Prophet Muhammad[saw]. Why? Because he was a living model of Islam and because when enquired about his character, his holy wife, Hadhrat Ayesha[ra], said, he was the living Qur'an.

So, the only person who could be genuinely entrusted with the faith of others, and be permitted to use coercion where he felt that rectification was to be made by force, was the Holy Prophet[saw]. Yet, addressing him, Allah says in the Qur'an,

إِنَّمَآ أَنتَ مُذَكِّرٌ ۝ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۝

You are but an admonisher. You have no authority to compel them. (88:22-23)

You are not a superintendent of police. '*Musaiter*' is exactly the superintendent of police. So, that is why I say coercion is not possible, nor permitted by God. Moreover, what prevents a Muslim from following the Muslim law? Why should he wait for the whole legislation to be changed?

Most of Islam and most of Christianity and most of Hinduism can be practiced without there being the law of the country. The more so since the general principle accepted by the modern political thinkers is that religion should not be permitted to interfere with politics and politics should not be permitted to interfere with religion.

Interference is what I am talking about, not cooperation. Cooperation is the second part of the same subject. So, if a society is permitted to live according to their religious aspirations, why should the religious law (*Shariah Law*) concerned be made law of the land?

It is clear from the above explanation of Hadhrat Khalifatul Masih IV[rh] that *Shariah* cannot be implemented through the use of legislative process.

Shariah is a code of conduct, a guideline which is applicable to one's own self. No law or legal binding is required to follow this code of conduct. Every Muslim is free to adopt this code in his personal life. As for others we can only deliver the message but not enforce it.

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Midnight Oil

Rashid Arshed
Secretary Isha'at, Ansarullah LA Inland

I drove into the parking lot of Masjid Baitul Hamid. It was very early in the morning. The lights of Prayer hall were extinguished and *Adhan* had not been called yet. But the conference room on the ground floor and the rooms upstairs were brightly lit. Lit they were not only by the electric power but by the power of *Noor*, a spiritual light that was evident in the atmosphere.

It was the last *Ashra* of *Ramadan* and about 22 adults, male and female were in *Itekaaf.* Three people in the Conference rooms were about to finish their *Sehri,* as I could see them through the window. The people upstairs and in the *Lajna* area must be also about to close their *Sehri* and preparing for the *Fajr.* They must have been up most of the night supplicating and offering *Tahajjad* Prayer to seek the pleasure of Allah. Some of them getting up at one o' clock, the others a bit earlier or later. Among this dedicated group a good number were young; the age when sleep is sweet and comforting. But these people knew well that worship is more precious and comforting then sleep. Again, I observed this special group of people doing *Tasbihaat* for a long time after the *Fard* Prayer. A young man continued *Tasbihaat* well after most of us had done our *Sunnah* and *Nawafil.* Then I saw them pick up the Qur'an and did recitation for long hours, finishing the Qur'an several times during the holy month.

I am certain that during their worship they remembered us all in their fervent supplications. May Allah accept their sacrifice and their prayers! *Ameen.*

SIGNS OF THE MESSIAH

Faizan Ahmed, Louisville, KY

According to the Bible, it says, "*For as the lightning comes forth from the east and shines as far as the west, so also will be the coming of the Son of man"* (Matthew, 27). According to the Torah, it says, "He will be a charismatic leader, inspiring others to follow his example. He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions" (Jeremiah 33:15). Also, according to the Qur'an it says, "at the time of the fulfillment of this promise the eyes of the disbelievers will be fixedly open, and they will say: Woe to us, surely we were heedless of this, nay, we were unjust. That is, the Truth will be manifested most powerfully, and the disbelievers will realize that they were in error" (21:91-93, 96-97).

These three verses are taken from the holy scriptures of the three major monotheistic religions of the world. The Bible places emphasis on the coming of the "Son of man." Worldwide, this has been interpreted as the coming of the son of God whom Christians believe to be Jesus Christ. The Biblical verse from Matthew also emphasizes the universal acceptance of the coming of the Messiah as it said the light will shine from the east to the west. Likewise, the Torah signifies the personality of the Messiah, stating that the Messiah will be a powerful and charismatic leader. However, traditional Jewish beliefs strongly urge that the Messiah will not be in a supernatural state and will be completely human. This leads to the Qur'anic verse that explains that the coming of the Messiah will take place during a time of worldly error and misjudgment. Although all three scriptures place belief that the Messiah will appear in the future, the Ahmadiyyat community believes that the Promised Messiah was Hadhrat Mirza Ghulam Ahmad Qadiani[as].

Hadhrat Mirza Ghulam Ahmad Qadiani[as] was born in Qadian in 1835 and passed away in 1908. Although not being schooled consistently, he claimed to be the second advent of Christ and disseminated the teachings of the Qu'ran. However, due to disorder around this time period, the veracity of his claims were heavily judged. Despite the constant persecution that he faced, he became the founder of the Ahmadiyya Movement while establishing himself Allah's "chosen one." To this day, millions of Ahmadis face persecution for joining the Ahmadiyya Movement and accepting the Promised Messiah[as] as the second advent of Jesus[as]. In order to fully confirm the claims of Hadhrat Mirza Ghulam Ahmad Qadiani[as], the analysis of the Qur'an, Prophet Muhmmad's[saw] *Ahadith*, and perceptions of prominent scholars will disclose the potential credibility of the Promised Messiah.

Qur'anic Verses

The Qur'an has always stood out to be the key source of knowledge and faith throughout the history of Islam. Historically, the Ottoman, Abbasid, and Ummayad empires relied heavily on the Qur'an in basing governmental laws off the religious scripture. However, modern society has seen a transition from using the Qur'an for theocratic principles to using Qur'anic verses to illuminate the history of the past and to portend the outcomes of the future. Present day Ahamadis strongly believe in the Qur'anic verses foretelling the coming of the Messiah. Furthermore, it is believed that the Qur'an indicates various events that will occur during the time period of the Messiah.

One of the most widely used Qur'anic *Surahs* that augur the coming of the Messiah is *Surah Al-Takwir*. According to *Surah Al-Takwir*, it says, "And when the beasts are gathered together..." (Verse 6). The interpretation of this verse can be inferred to be meaning of the governmental corruption that will occur during the time period of the Messiah. During the time period of the Messiah, the foundation of oil in the Middle East became a groundbreaking discovery for a plethora of countries. Only years after 1908 have governments start competing to hold control of the vast oil reserves in an effort to maximize internal finances. Even decades after the death of the Messiah[as], World War 1 and World War 2 serve as key examples in denoting the aspect of corrupt governments gathering together for mutual benefit.

Not only does the Qur'an tell of the political aspects concerning the signs of the Messiah, but also emphasizes of the advancements humans will

achieve within the Messiah's time period. According to *Surah Al-Takwir*, it says, "And when the seas are made to flow forth one into the other..." (Verse 7). This verse can be taken in a literal interpretation as it symbolizes how the construction of dams have altered the paths of the seas and have caused them to flow into one another. During the Messiah's time period, the construction of the Aswan Dam and the Panama Canal altered the world economy by influencing new routes of trade for many countries. This advancement in human technology is only one of the many notable signs of the Promised Messiah.

Although the Qur'an specifies the political and technological signs in the coming of the Messiah, special emphasis is placed on the altering of nature's aspects during the Messiah's time period. For example, in Surah *Al Takwir,* it says, "And when the mountains are made to move..." (Verse 4). The Qur'anic verses dealing with nature's aspects are seen as the most perplexing due to the variety of inferences that can be made from the verses. Similarly, this verse has been misunderstood in literally meaning "the movement of mountains." The more accurate interpretation of this verse would signify the human involvement in nature specifically pertaining to mountains. During the time period of the Messiah, the industrial revolution started a boom in the railroad industry and caused massive changes to nature's landscapes. Railroads began to expand heavily on mountains for transportation purposes, and people began extracting resources from mountains for economical uses.

The Qur'an remains as a fundamental source of human knowledge even in the modern era, and will continue to do so throughout the future. The potential of knowledge hidden in the Qur'an is unfathomable and should be examined heavily in order to exemplify the basis of Islamic principles. Furthermore, the various Qur'anic verses indicating signs of the Messiah should be pondered upon in examining truthfulness of the Promised Messiah's[as] claims.

Worldly Signs

In order to confirm the credibility of Hadhrat Mirza Ghulam Ahmad Qadiani[as], there are three major worldly signs that have been referred upon to authenticate the accuracy of the Messiah's claims. The benefits of examining the worldly signs of the Messiah are that these signs not only apply to the Islamic community alone, but serve as signs to all of mankind in prophesizing the coming of the Messiah.

The first sign is the lunar and solar eclipse that is widely known to have occurred in the month of *Ramadan.* According to Alislam.org, it says, "For our *Mahdi* (Divine Reformer) there are two signs which have never appeared before since the creation of the heavens and the earth, namely the moon will be eclipsed on the first night in Ramadan (i.e. on the first of the nights on which a lunar eclipse can occur) and the sun will be eclipsed in its middle (i.e. on the middle day of the days on which a solar eclipse can occur), and these signs have not appeared since God created the heavens and the earth "(Dar Qutani Vol 1, page 188). Furthermore, as far as history can be noted, 104 solar and lunar eclipses have occurred in the month of Ramadan. 7 of these 104 eclipses have been seen in the East where it said the Messiah will be born. Only in the year 1894 did a lunar eclipse occur during the beginning of Ramadan, and a solar eclipse occurred during the middle of Ramadan. This is perhaps one of the most significant signs in verifying the authenticity of the Messiah solely due to the fact that lunar/solar eclipse occurred only from God's control and was not influenced by any human interference.

The second sign concerns Prophet Muhammad[saw] and his words of wisdom to one of his fellow companions. According to Bukhari, it says, "A companion of the Holy Prophet[saw] relates: One day we were sitting with The Holy Prophet[saw] when this chapter was revealed. I enquired from Muhammad[saw]. Who are the people to whom the words and among others of them who have not yet joined them refer? Salman, a Persian was sitting among us. The Holy Prophet[saw] put his hand on Salman and said. If faith were to go up to the Pleiades, a man from among these would surely find it." This story is interpreted as the "Persian" indicating the Promised Messiah[as]. Throughout the Promised Messiah's[as] life, he spent the majority of his time writing Persian literature that still stands as a cornerstone in Persian history. Many of the Messiah's Persian writings have not been refuted even in the modern era. As for the aspect of finding faith, the Messiah held strong faith in Islam and transformed that faith into starting the Ahmadiyya community that still expands in the current age. The importance of this sign indicates how even the Holy Prophet[saw] foretold the coming of the Messiah in his own words.

The third sign has been revealed in that any man who falsely claims to be the Promised Messiah will die within a period of 20 years. This philosophy has been viewed as an irrefutable test of faith and truthfulness for the recipient of the divine revelation. According to the Quran, it says, "If he had fabricated any saying and attributed it to us, we would surely have seized him by the right hand, and then we would have severed his large artery, and not one of you could have kept us from it" (69: 45-48). The whole life of Hadhrat Mirza Ghulam Ahmad Qadiani[as] was exemplary in every sense as he disseminated the foundations of Islam and restored order in society. He outlived the period of 20 years and became the founder of the Ahmadiyya movement.

The analyses of the worldly signs of the Messiah are extremely significant because they are applicable to all of the society and not solely restricted to just Muslims. By the analysis of the eclipses, Prophet Muhammad's[saw] words, and test of faith, it can be concluded that the Promised Messiah was granted the pure bounty of God and stands as the reformer of mankind.

Scholars

The tests for the claims of the Messiah have been not only seen in the Qur'an and worldly signs, but have been specifically written out by many paramount scholars. For centuries, many scholars have written literature to show the foretelling of the Messiah. The analysis of scholarly ideals remains as a fundamental aspect in confirming the credibility of the Messiah largely due to the worldly transition in the reliance in scholarly teachings rather than the self-analysis of religious scriptures. For continuous decades, the teachings of many prominent Muslim scholars have been analyzed in deriving religious principles and ideals. However, the contrasting perspective from the Ahmadi point of view serves as an axiomatic side in proving the indubitable claims of the Messiah.

One of the most profound Muslim scholars is Haali. Haali has been widely credited for his poetic writings in relation to Islamic principles and controversial, yet knowledgeable quotations regarding ideas of Islam. One of Haali's famous quotations is, "There is no faith, and there is no belief in Allah, only the name of Islam." In order to understand the interpretation of this quotation, it is fundamental to understand the sign that the Messiah will come in a time of disorder where religion only presides by name. In Haali's quotation, he directly states the fact that people have lost their belief in God as well as faith and only are Muslims by name. Similarly, Hadhrat Mirza Ghulam Ahmad Qadiani[as] was widely known for spreading the essence of Islam and re-structuring the faith of many individuals.

Allama Iqbal is well-known as a thinke-philosopher and that he came up with the thought of an independent Muslim state. The fact is that Allama Iqbal was actuan Ahmadi during part of his life. He would often write detailed poems describing the surrounding societies. One of his poems says, "You act like a Jew, you are Muslims whom the Jews are ashamed, you believe in the caste, but you call yourself a Muslim." These verses from his poem indicate the apathy of religious faith that weakened Islam during the 1940s. Although the Promised Messiah[as] spread the Islamic principles, he predicted that society would come under religious turmoil in the near future. The fulfillments of the Messiah's predictions are one of the many signs that exemplify his power.

Throughout the history of Ahmadiyyat, thousands of Ahmadis have been persecuted due to their religious beliefs pertaining to the Promised Messiah. Abu Aala Mauloodi became the founder of one of the biggest anti-Ahmadi groups in Pakistan formally known as the Jama'at Islami. Throughout Maudoodi's reign against Ahmadis, he strongly rebelled against their beliefs, but also held controversial notions concerning every Muslim in Pakistan. According to Mauloodi, he says, "999 out of 1000 do not know anything about Islam." Coming from an anti-Ahmadi leader, this quotation further proves of the turmoil that the Messiah predicted in that people would lose their faith in Islam and Allah.

At one time, Ahmadiyyat was a strong presence in Pakistan, but due to the antipathy of beliefs that developed against Ahmadiyyat, many Ahmadis have been persecuted in their homeland. Despite the persecution, the most preeminent scholars have directly confirmed the predictions of the Messiah and have only shown the true significance of Hadhrat Mirza Ghulam Ahmad Qadiani[as].

Conclusion

The coming of the Messiah has been a widely debated and controversial topic for many religions due to the varying beliefs encompassed by the followers

of each religion. Although almost all the major religions hold belief in the coming of the Messiah in the near future, Ahmadis have believed that the Messiah was Hadhrat Mirza Ghulam Ahmad Qadiani[as]. Even in the modern era, the veracity of his claims have been debated against, but by examining the signs foretelling the coming of the Messiah, it is necessary to ponder upon how one man could still be falsely accused despite having proven every sign set forth by humanity and God.

The persecution of Ahmadis remains a crucial problem even in the modern era. Many Ahmadis are forced to conceal their true beliefs in efforts to protect themselves from violence and even murder. In 1974, Ahmadis were officially declared as non-Muslims and were restricted from attending Muslim congregations due to their beliefs. Despite these facts, Pakistan holds the largest Ahmadi population with over 2.5 million people.

The Qur'anic verses, worldly signs, and scholarly sayings are only a few of the plethora of signs confirming the truthfulness of the Messiah. No one on Earth has been able to prove all these signs other than Hadhrat Mirza Ghulam Ahmad Qadiani. The potential of knowledge in the Qur'an and in Prophet Muhammad's[saw] *Hadiths* is immense. As Allah's servants, we should strive to continue the search for knowledge to increase our faith in Allah and become closer to the Gardens of Paradise. May Allah grant us knowledge and forgive us our sins.

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PAY ZAKAT

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THE ADVENT OF MUHAMMAD[saw]

(The Rising of the Moon)

Sayyarah Hikmat

The world was enveloped in darkness and chaos,
The humanity was sunk into an abyss of sin and ignorance
Suddenly, the Moon arose from behind the hills of Faran,
The gems of the Sky glimmered in gentleness.

Heavens smiled, and gleams of Noor (Divine Light) lit the streets of Mecca!
His splendor penetrated the dark hearts covered with dirt..
Now purged by the light of Truth

Their sins were washed by the waters of penance (*Tauba*).
Idols were smashed by the Rod of God.
They broke the pitchers of wine and beer.
They quenched their thirsty souls with spiritual elixir

Converting their life to another extreme
They bowed to God in submissive servitude
Their eyes always wet with tears of Godly love.
Always competing to surpass in their race of virtue.

They ran in the Olympics of *Taqwa* and humbleness.
Passionately eager to listen to words of the Prophet[saw].
They were enriched with the love of the Prophet[saw] in their hearts and soul.
Life lost all its charm — is ephemeral.

They had learned now the secrets of life — is eternal.
The biggest "Revolution" of the world was delivered in the Sermon of Haj!
A message of charity, equality and fraternity was delivered,
There was to be no distinction of color and creed.

He announced forgiveness for all.
Truly, Muhammad[saw] was an 'Icon' of mercy, pity and love.

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SUPPORT HUMANITY FIRST

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CLAIM OF BAHĀ`ULLĀH: PROPHETHOOD OR GODHOOD?

Ansar Raza, Missionary, Ahmadiyya Muslim Jama`at, Canada

INTRODUCTION

Among the strongest arguments favoring the truthfulness of the Promised Messiah[as], and similarly of every Prophet and Messenger, is that a false Prophet or false claimant of receiving revelation from God is necessarily destroyed by the Divine Hand. If the Promised Messiah[as] was, God forbid, a false Prophet, he would have been doomed and would never have been successful. To rebut this argument the opponents of Ahmadiyya Muslim *Jama`at* present the example of Mirza Husayn Ali Nuri, a.k.a. Bahā`ullāh, (1817-1892), who they say, falsely claimed Prophethood but was not destroyed by divine punishment, and that his religion continues to spread. Therefore, it is necessary that we examine the real claim of Bahā`ullāh, and see if he claimed to be a Prophet, or a Manifestation of God.

It is pertinent to mention that before Bahā`ullāh, Syed Ali Muhammad Shirazi (1819-1850), a.k.a. Bāb, made a claim of prophethood on May 23, 1844. In a little over six years, Bāb met the fate of false Prophets and was executed by a firing squad on July 9, 1850. Ironically, no opponent of Ahmadiyyat presents Bāb's example as a false prophet.

The Bahā`ī community presents Bahā`ullāh as a Prophet of God but the study of Bahā`ullāh's own writings reveal that his actual claim was that of being a "Manifestation of God". Though Bahā`īs call all the previous Prophets as manifestations of God, nonetheless, they believe that Bahā`ullāh's status and claim is unique and entirely different from the previous Prophets. The study of Bahā'ī literature reveals that Bahā`-ullāh's claim is a complicated fusion of humanity and divinity, which not only confuses the common reader, but also his own followers. John Ebenezer Esslemont (1874-1925), a prominent British Bahā`ī from Scotland, expresses this confusion of the continuous back and forth shift in Bahā`ullāh's claim from humanity to divinity and vice versa:

"In the Writings of Bahá'u'lláh, the utterance frequently changes from one of these forms to another. Sometimes it is evidently the man who is discoursing, then without a break the writing continues as if God were speaking in the first person. Even when speaking as a man, however, Bahá'u'lláh speaks as God's messenger, as a living example of entire devotion to God's will. His whole life is actuated by the Holy Spirit. Hence no hard and fast line can be drawn between the human and divine elements in His life or teachings." (Bahá'u'lláh and the New Era by J.E. Esslemont P-94, Publisher Bahai Publishing Trust, Wilmette, Illinois, Fifth Revised paper edition, 1980)

However, later, in the same book, he stated that Bahā`ullāh declared his advent as the coming of God; under the title **'The Coming of the Lord'** he wrote:

The "Coming of the Lord" in the "last days" is the one "far-off divine event" to which all the Prophets look forward, about which their most glorious songs are sung. Now what is meant by the "Coming of the Lord"? Surely God is at all times with His creatures, in all, through all, and over all; "Closer is He then breathing, nearer than hands and feet." Yes, but men cannot see or hear God imminent and transcendent, cannot realize His Presence, until He reveals Himself through a visible form and talks to them in human language. For the revelation of His higher attributes, God has always made use of a human instrument. Each of the Prophets was a mediator through whom God visited and spoke to His people. Jesus was such a mediator, and the Christians have rightly regarded His appearance as a coming of God. In Him they saw the Face of God and through His lips they heard the Voice of God. ***Bahá'u'lláh tells us that the "Coming" of the Lord of Hosts, the Everlasting Father, the Maker and Redeemer of the World, which, according to all the Prophets, is to take place at "the time of the end," means no other than His manifestation in a human temple, as He manifested through the temple of Jesus of***

Nazareth, only this time with a fuller and more glorious revelation, for which Jesus and all the former Prophets came to prepare men's hearts and minds. *(Bahá'u'lláh and the New Era by J.E. Esslemont P-405)*

A DIALOGUE ON BAHĀ`Ī FAITH

Muhammad Abduhū, a famous Egyptian Muslim scholar and teacher in Al-Azhar University, had a soft spot for Bahā`īsm. However, his student, Rashīd Rīdā, strictly opposed it. Their dialogue on Bahā`īsm, published in an Arabic journal called Al-Manār,, was translated in English by Juan Ricardo Cole. In the introduction Cole stated that Rashīd Rīda claimed that in meeting with him, Gulpā`ygānī, a Bahā`ī author and scholar, declared that he believed Bahā`ullāh to be God:

"Rida claims that Gulpā`ygānī once explained to him the Bahā`ī doctrine of Bahā`ullāh's divinity and ended by saying :He is God, there is no God but He" and by applying various names of God to Bahā`ullāh." (Muhammad `Abduh and Rashīd Rīdā: A Dialogue on the Bahā`ī Faith-translation and introduction by Juan Ricardo Cole (World Order Vol.15, nos.3-4 (Spring/Summer 1981):7-16)-http://www.h-net.org/bahai/diglib/articles/A-E/cole/abduh/abduh1.gif)

THE ORIGIN

Unlike his so-called fore-runner, Bāb, Bahā`ullāh's original writings are available and reflect his actual claim. But, before we study his writings to ascertain his actual claim, let's trace back the origin and source of inspiration of his claim to divinity.

William McElwee Miller wrote in his book about the background of Bahā'ī faith:

Among the Shi'ites there have been various sects the members of which have not contented themselves with considering the Prophets and Imams as supernatural and sinless beings with miraculous powers, but have exalted them yet more highly, saying that they were emanations of Deity and manifestations of God. These sects (known as ghulat), which were rejected by the Twelvers as heretical, were usually characterized by certain cardinal doctrines, chiefly Metempsychosis (tana -sukh), Incarnation (hulul), and Return (rij'at) of individuals or types in successive cycles. From time to time in the history of Iran we find individuals putting forward the claim that they were the "return" of some previous prophet or imam, and were divine manifestations. One of these individuals who claimed to be God was al-Muqanna', "The Veiled Prophet of Khorasan," known to English readers through Moore's Lalla Rookh. He taught that the Deity had been manifested in all the prophets from Adam down, and had finally come to him. He was successful in gathering about him a great number of people who worshipped him and fought for him, till he and his followers miserably perished in 779 A.D. A half-century later Bābak made the same claim, and kept Iran in turmoil for twenty years, during which time he is said to have killed nearly a half-million people. At last he was captured and executed in 838 A.D. As Professor Browne remarks, "these doctrines (of Incarnation, Return, etc.) appear to be endemic in Persia, and always ready to become epidemic under suitable stimulus."

One of the more recent of these heretical sects to appear in Iran, one that was rejected and hated by the Twelvers, was that of the Shaykhis, the followers of Shaykh Ahmad al-Ahsa'i, who died in 1826 A.D. The chief doctrines of this sect were the following:

(1) Ali and the eleven Imams who followed him were divine beings;
(2) there must always exist among men on earth some person who is in direct supernatural communication with the Hidden Imam, and acts as the channel of grace between him and the Shi'ites; and
(3) There is no bodily Resurrection.

Shaykh Ahmad was during his lifetime considered by his disciples to be the channel of grace between believers and the Hidden Imam,. as was also his successor Sayyid Kazim of Resht. Both of these men were sometimes given the title Bāb (Gate), by which the first four intermediaries had been known. These Shaykhi teachers led their disciples to expect in the near future the appearance of the Hidden Imam himself. Some traditions said that he would return after a thousand years, and, according to the Muslim calendar, the time was at hand. Thus Shi'ites of all sects were impatiently awaiting his manifestation.

When Sayyid Kazim died in 1843, his disciples were in doubt for some

time as to whom they should turn for guidance. Soon two rival claimants for the leadership appeared, and the Shaykhi brotherhood was torn in two. One faction followed Hajji Karim Khan of Kirman, and continued to go by the name "Shaykhi." The other faction, which was the stronger, followed Sayyid Ali Muhammad of Shiraz, who adopted the title Bāb. Hence his followers became known as Bābis."

('BAHĀ'Ī FAITH, ITS TEACHINGS & HISTORY', chapter-1, "THE ISLAMIC BACKGROUND, PUBLISHED IN 1974 BY THE WILLIAM CAREY LIBRARY")

BĀB CALLED HIS PROMISED MANIFESTATION 'GOD'

As shown above, the Bahā`ī beliefs of divine manifestations are not innovative, but have deep roots in Iran's religious history. In this background, Bahā`īs claim that in the following Tablet, Bāb said the one, who will be made manifest after him is God, and while addressing him, he wrote:

This is an epistle from this lowly servant to the All-Glorious Lord—He Who hath been aforetime and will be hereafter made manifest. Verily He is the Most Manifest, the Almighty. IN the name of the Sovereign Lord, the Lord of Power. Glorified is He before Whom all the dwellers of earth and heaven bow down in adoration and unto Whom all men turn in supplication. He is the One Who holdeth in His grasp the mighty kingdom of all created things and unto Him shall all return. He is the One Who revealeth whatsoever He willeth and by His injunction 'Be Thou' all things have come into being. ***This is an epistle from the letter 'Thá' unto Him Who will be made manifest through the power of Truth—He Who is the All-Glorious, the Best Beloved—to affirm that all created things as well as myself bear witness for all time that there is none other God but Thee, the Omnipotent, the Self-Subsisting; that Thou art God, there is no God besides Thee and that all men shall be raised up to life through Thee. Lauded and glorified be Thy name, O Lord, my God!".*** *A TABLET ADDRESSED TO 'HIM WHO WILL BE MADE MANIFEST' (http://reference.bahai.org/en/t/tb/)*

If Bahā`ullāh, as Bahā'īs claim, is the one being addressed here, and he is the 'Manifestation' Bāb is talking about, then he has to be nothing less than a claimant of Godhood. However, If he was a Prophet, and not God, then obviously he is not the one addressed here by Bāb.

THE PROMISED ONE TO APPEAR BETWEEN 1511 -2001 YEARS AFTER BĀB

An interesting point to note, although not related to Bahā`ullāh's claim, is that in a book Bab wrote called Bayān , he prophesied the coming of **"the One Whom God will make Manifest"** between 1511 and 2001 years after him:

اگر در عدد غیاث ظاہر شود و کل داخل شوند احدی داخل در نار نمی ماند، و اگر الی مستغاث رسد و کل دخل شوند احدی در نار نمی ماند الا آنکہ کل مبدل نبودمی گردند.(الباب السابع عشر من الواحد الثانی ص:71)

"If He [whom God shall make Manifest] appears in the number of ghiyath (1511) and all enter therein, no one shall remain in fire. If it tarries till mustaghath (2011), all shall enter therein, no one shall remain in the fire, yet shall all be transformed into His Light." (Unit 2, Chapter 17, P: 71 of the Persian Bayan Tehran Azali Publication, 1946. Reprinted East Lansing, Mi: H_Baha`I, 1999)

والی امر محکم بیان کہ تا غیاث یا مستغاث شدہ درناربمانند چہ کسی عالم بظہور نیست غیر اللہ ہر وقت شود باید کل تصدیق بنقطہ حقیقۃ نمایند و شکر الہی بجا آورند اگرچہ امید از فضل اوست تا مستغاث برسد (الباب الخامس والعشر من الواحد الثالث ص:100)

"No one knoweth [the time] of the manifestation other than God. Whenever it takes place, all must bear witness to its truth and gives thanks unto God, although by His grace it is hoped that He will appear till [the time of] mustaghath [2001] whereby the word of God may be raised high. And the proof is a sign, for His very bring proves Him, whilst He cannot be known by what is beneath His [level]. Glory be to God above what they attribute to Him." (Unit 3, Chapter- 15, P: 100 of the Persian Bayan. Tehran Azali Publication, 1946. Reprinted East Lansing, Mi: H_Baha`I, 1999)

However, quite contrary to the above, Bahā`ullāh claimed in April

1863, within nineteen years of the declaration of Bāb, that he is the promised one foretold by the Bāb.

NO INTERPRETATION IS ALLOWED

In the introductory chapter of the *'Kitab-e-Aqdas'* published by the Universal House of Justice, it is mentioned that this book is the revelation of the author by himself.

"the Kitáb-i-Aqdas, revealed from first to last by the Author of the Dispensation Himself" (A Description Of The Kitáb-I-Aqdas By Shoghi Effendi Taken From God Passes By, His History Of The First Bahá'í Century)

In this self-revealed book, Bahā`ullāh says that interpretation of his revealed words is not allowed, which must be taken literally, and their meanings cannot be altered:

"37...Whosoever interpreteth this verse otherwise than its obvious meaning is deprived of the Spirit of God and of His mercy which encompasseth all created things..."

"105...Whoso interpreteth what hath been sent down from the heaven of Revelation, and altereth its evident meaning, he, verily, is of them that have perverted the Sublime Word of God, and is of the lost ones in the Lucid Book."

Therefore, in the following excerpts from his writings, we have to take his claims literally without interpreting or altering their meanings.

IN MY NAME

*"**In My Name**, calling aloud in the Kingdom of Utterance - PRAISE and thanksgiving beseem the **Lord of manifest dominion Who hath adorned the mighty prison**" (LAWH-I-DUNYÁ (Tablet of the World)*

EXCERPTS FROM 'EPISTLE TO THE SON OF THE WOLF'

"Either thou or someone else hath said:"Let the Surih of Tawhid be translated, so that all may know and be fully persuaded that the one true God begetteth not, nor is He begotten. Moreover, the Bābis believe in his (Bahā`ullāh's) Divinity and Godhood." (Epistle to the Son of the Wolf– P: 18)

"Men have failed to perceive Our purpose in the reference We have made to Divinity and Godhood. Were they to apprehend it, they would arise from their places, and cry out: "We, verily, ask pardon of God!" The Seal of the Prophets—may the souls of all else but Him be offered up for His sake—saith: "Manifold are Our relationships with God. At one time, We are He Himself, and He is We Ourself. At another He is that He is, and We are that We are." (Epistle to the Son of the Wolf–P-18, 19)

"And further We have said:"He Who is the Father is come, and the Son (Jesus Christ), in the holy vale, crieth out: Here am I, here am I, O Lord, my God...Be thou not of them who called upon God by one of His names, but who, when He Who is the Object of all names appeared, denied Him and turned aside from Him, and, in the end, pronounced sentence against Him with manifest injustice." (Epistle to the Son of the Wolf–P-24)

"O Queen in London! Incline thine ear unto the voice of thy Lord, the Lord of all mankind, calling from the Divine Lote-Tree: Verily, no God is there but Me, the Almighty, the All-Wise! Cast away all that is on earth, and attire the head of thy kingdom with the crown of remembrance of Thy Lord, the All-Glorious. He, in truth, hath come unto the world in His most great glory, and all that hath been mentioned in the Gospel hath been fulfilled. The land of Syria hath been honored by the footsteps of its Lord, the Lord of all men..." (Epistle to the Son of the Wolf–P-24, 25)

THE HOLY PROPHET MUHAMMAD[SAW] IS THE 'LAST' PROPHET

Dr. Sabir Afaqi states in his book, 'Proofs From The Holy Qur'án Regarding The Advent Of Bahá'u'lláh', (Mir'at Publication P O Box 4273 New Delhi-48 India, 2nd Edition April-1999), that the 'Prophetic period' has ended with the Holy Prophet Muhammad[sa], and with the advent of Bahā`ullāh a new period of Manifestation of God has started:

"The period from Adam to Prophet Muhammad is called 'Dur-i-Nabuvvat', i.e. the Prophetic Cycle. God has taken a promise from each of the Prophets of that cycle that when at the end of the Prophetic Cycle the Greatest of the Manifestations of God appears, their nations should believe in Him. By His advent a new Age will begin and He will confirm

the Books of the past. Thus an oath has been taken from all the Prophets to accept Bahá'u'lláh and their followers have been commissioned to believe in Him and teach His Cause and assist Him." (P-91,92)

"All the Prophets of God (Nabi) have prophesied the coming of Bahá'u'lláh. ***Muhammad was the last of those Prophets****. God declares that no more 'Nabi' will appear after Muhammad as He is the 'Seal' of them. But now the 'great news' (Nabá'i-'Azim) will be made manifest. Muhammad was the last 'Nabi' to give the glad tidings of 'a Message Supreme..."(P-111)*

"The Earth Will Be Filled With The Light Of God (Bahá'u'lláh)

In the above book he applied the Qur`anic description of *'Coming of God'* and *'Filling the Earth with the Light of God'* upon the advent of Bahā`ullāh:

"In this verse, [And the earth will shine with the glory of its Lord... 39:69] the advent of Bahá'u'lláh (Glory of Lord), the revelation of a new Book presence of witnesses an pronouncement of the judgment, have been foretold. Therefore today the world is shining by the light of the advent of Bahá'u'lláh. He has revealed more than a hundred volumes of Words of God including His Book of Laws, The Most Holy Book -- Kitáb-i-Aqdas. All the former Prophets bear witness to the validity of the Mission of Bahá'u'lláh. He has judged between all the nations and removed the causes of differences between them. Today, all the nations are being gathered together under one single tent of unity." (P-113)

"From Adam till Muhammad was a Prophetic Cycle. The Holy city of Mecca had a central importance during that Cycle because of the Ka`bih which was a centre of all activities. Muhammad was the last One in the series of the Prophets in this Cycle...Baha`ullah has inaugurated a new cycle of God and opened a new era of history. (P-151)

Conclusion

The above passages show beyond a shadow of a doubt that Bahā`ullāh claimed not to be a Prophet but God revealing his own words. There is no punishment mentioned in the Holy Qur`an for such claimants, because the absurdity of such a claim is so obvious that even the followers of such claimants of divinity have to interpret it against the commandment of their leaders.

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PAY ZAKAT

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HADITH

Hadhrat Nu'man bin Bashir[ra] relates that he heard the Messenger[saw] of Allah say: "Certainly lawful and certainly unlawful matters are clearly defined and in between them are certain matters which are doubtful. Most people do not know these doubtful matters. Whosoever saves himself from the doubtful (matters), safeguards his belief and honor. And whosoever indulges in these doubtful things, (is liable to) get involved with unlawful things; like a shepherd who grazes near a (private) pasture is liable to get in it. Beware, every king has a pasture - an area where none is permitted. Remember, the prohibitions of Allah are His 'Forbidden Things'. Hearken! There is a piece of flesh in the body, as long as it is good and healthy, the whole body is good and healthy. However, when it gets spoiled, the whole body becomes spoiled; remember, and it is the heart."

(Bukhari kitabul Iman bab fadl istabriddinah, Muslim kitabal buyu' bab akhadhal halal)

Hadhrat 'A'ishah[ra] relates that they (the Companions of the Holy Prophet[saw]) said, "O Messenger[saw] of Allah! There are some people newly come from polytheism, who bring us meat and we do not know whether or not they recited the Name of Allah (*bismillah*) on it (while slaughtering the animal)." The Messenger[saw] of Allah said, "Recite Allah's Name and eat."

(Bukhari kitabuttauhid bab assawalallah ta'ala wal isti'a-dhah bih)

Hadhrat Ibn 'Abbas[ra] relates that the Holy Prophet[saw] said: "Blessings descend upon food in its middle, so eat from the sides of the vessel and do not eat from its middle."

(Tirmidhi kitabul at'imah bab karahiyah min wasatattu'am, p 3/2)

PROHIBITION OF INTOXICANT SUBSTANCES AND THEIR HARMS

Qadeer Ahmad Tahir

Translated By: Arifa Haleem

In the Qu'ran God Almighty says,

O ye who believe! Wine and game of hazard and idols and divining of arrows are only an abomination of Satan's handiwork. So shun each of them that you may prosper. Satan desires only to create enmity and hatred among you by means of wine and the game of hazard, and to keep you back from the remembrance of Allah and from prayer. But will you keep back? (*Surah Al-Ma'idah* 91-92)

In the commentary of *Surah Al-Ma'idah verse* 91 the Promised Messiah[as] says:

"Abstain from wine, gambling, idol worshipping and having omens because all of these things are impure and Satin's doing." (Lecture religious meeting p.26)

Further he says when a man becomes blind with prejudice and "*Fisq*" (immoral transgression) then he is unable to differentiate between truth and falsehood and considers every permissible thing as prohibited and every prohibited thing as permissible and in no time shuns piety.

Alcohol which is the mother of all evils, is considered permissible to the Christians but in our *Shariah* it is totally unlawful and it is called

رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ

...are only an abomination of Satan's handiwork. (5:91)

Is there any priest who could show where the harms of alcohol are written in the Bible? Then why should not the encouragement of drinking be there? It means whosoever is the most pious among them must have been consuming at least a bottle of brandy. That is why in Europe, the excessive consumption of alcohol has given birth to new crimes every day. In gambling rights are usurped, and other sins like adultery and murder are also certainly connected with drinking. The facts from the history of criminals reveal that the consumption of alcohol increases adultery, and these days Europe is number one in the consumption of wine and adultery. (*Al-Hakam* vol. 7, No. 22date June 17, 1903. P. 17 ref. *Tafseer Hadhrat Masih Mau'ood*[as], vol.2 p. 423.)

Hadhrat Musleh Mau'ood[as] explains these verses in the commentary and says:

"These verses tell that alcohol is an impure substance and its drinking is a satanic act i.e. it is against *Deen*, because it gives rise to enmity and grudge and drinking it hampers a person from the remembrance of God and prayer. (*Tafseer e Kabir* vol. 1 p. 243)

In *Surah Al-Baqarah Verse* 220, God the Exalted One says,

"They ask thee concerning wine and the games of hazard. Say: "In both there is great sin and also some advantages for men; but their sin is greater than their advantages."

In the detailed note of this verse Hadhrat Musleh Mau'ood[ra] says: "In this way the meaning of "*Isam*" is to stop from doing good deeds, so it could also mean that due to the result of these acts, the deprivation of good deeds outweighs their benefits. Though these meanings as a translation are difficult but as a commentary they are very superior. it is a reality that alcohol and gambling have been forbidden because they hamper from doing good deeds .A drunkard remains deprived of prayer and remembrance of God. He also remains deprived of the capability of subtle and deep thinking about spiritual matters .He is more attentive to irrelevant talks and by being indifferent to the end, he develops the inclination of losing life." (*Tafseer-e - Saghir* p. 49)

Prohibition of Alcohol According to Hadith.

Hadhrat Abdullah bin Umar[ra] narrates that the Holy Prophet[saw] said: "Every intoxicating substance is prohibited and excess of that substance which provides intoxication, even its smallest amount is not permissible." (*Sunnan Abu Maja, Kitabal Ashribah Bab ma askerah kathra fa qalila haram Hadith* 3392)

Hadhrat Umme Salma [rs] narrates that the Holy Prophet [saw] has forbidden the intoxicating substance and also that substance which disturbs wisdom. *(Sunan Abu Dawood Kitab al-ashribah Bab an-Nahi 'anil ma skerah, Hadith 3686)*

Hadhrat Abdullah[ra] narrates that the Holy Prophet[saw] has forbidden wine, gambling, playing of musical instruments and *gabira'*, and said, every intoxicating substance is unlawful.

Ibne Salam Obadiah [ra] narrates: "Wine prepared from corn is called *gabira* and it was used by Ethiopians."*(Sunan Abu Dawood Kitab al-ashribah Bab an-Nahi 'an alif...*

Hadhrat Noman bin Bashir[ra] said that he heard the Holy Prophet [saw] saying: "Wine is prepared by pressing the grapes, from currants, wheat, oats and corn and I forbid you to take any intoxicant."*(Sunan Abu Dawood Kitab al-ashribah Bab al-khumr, Hadith 3637)*

Hadhrat Abbas[ra] narrates that the Holy Prophet[saw] said: "Every intoxicant which harms the wisdom comes in the category of alcohol and every intoxicant is unlawful. Whosoever drinks intoxicating substance Allah will not accept his prayers for forty days but if he repents Allah will accept his repentance and forgive him but if he did this for the fourth time then it is covenant on Allah that He will make him drink *tinatul khabal.*" One of the Companions asked the Holy Prophet[saw]: "O Messenger of God what is this *tinatul khabal*? He said it is the pus i.e. the impurities of the wounds of the inhabitants of Hell and whosoever serves it to a minor who is unable to differentiate between lawful and unlawful, then it is binding on Allah to make him drink *tinatul khabal. (Sunan Abu Dawood kitabul Ashribah babul nahi anal masker, Hadith 3680).*

Hadhrat Jabir [ra] narrated : " a person came from Jeshan which is located in Yemen, he asked the Holy prophet [saw] about a drink which the people of his land used to drink and it was prepared from corn and was called *Mizr.* The Holy Prophet[saw] asked, "is this an intoxicant ?" He said yes .The Holy Prophet [saw] said: "Every intoxicating substance is prohibited. It is the covenant of Allah, the Exalted One whosoever will drink intoxicating substance He will make him drink *tinatal khabal.* The people asked: "O Messenger of God what is *this tinat al Khabal*?" He said: "It is the sweat of the inhabitants of Hell or their discharge." *(Sahih Muslim Kitab al– Ashriba Bab biyam an kal Khamr wa an kal khamr haram, Hadith 2002)*

Hadhrat Wia'il Hadri[ra] narrated that Tariq bin Swaid asked the Holy Prophet[saw] about alcohol. He prohibited it and disliked the wine presser. He said, I press it only for medicine. The Holy Prophet[saw] said: "it is not a medicine, but only a disease." *(Sahih Muslim Kitab al-Ashribah, hadith 1984.)*

Hadhrat Anas Bin Malik[ra] narrates, the Holy Prophet[saw] punished a drunkard by beating him with palm-leaf stalks and shoes whereas Hadhrat Abu Baker[ra] lashed a man for consuming intoxicating drink by inflicting forty lashes. *(Sahih Bukhari Kitab al-Hadud Bab ma ja fi zarab sharib al-khumr, Hadith 6773)*

Hadhrat Malik bin Abi Mariyam[ra] says: "Abdur Rehman bin Ganam came to us and we started talking about *Tlaa'*. (The wine which is prepared by pressing the *Tlaa'* grapes and cooking their juice.) (Al Nhaiya vol.2 p. 121-12).At this he said that Abu Malik Ashaary[rra] narrated: "I heard the Holy Prophet [saw] saying that people from my *Ummah* will drink wine by changing its name." *(Sunan Abu Dawood, Kitab al-Asharibah, 3688)*

Hadhrat Ibne Umar[ra] narrates that the Holy Prophet [saw] said : "God has cursed wine and the one who drinks it, the one who serves it, one who buys it, one who sells it, one who presses it, one for whom it is pressed, one who carries it and for whom it is carried" *(Sunan Abu Dawood Kitab al-Ashribah Bab al-Anab Ya'sar lil Khumr, Hadith 3674)*

The Noble Example of the Companions About Prohibition of Alcohol

Hadhrat Anas Bin Malik [ra] narrates: "once in a gathering at Tlah's house I was serving wine to the people and in those days wine used to be prepared from dates. The Holy Prophet[saw] ordered the proclaimer to announce, "Listen attentively alcohol has been forbidden". Hadrat Anas [ra] said, Talah ordered me, to come out and spill it. I went outside and spilled it which started flowing in the streets of Medina. *(Sahih Bukhari Kitab al-Mzalim, Hadith No. 2464)*

Sayings of Hadhrat Masih Mau'ood[as]

Abandon every intoxicating substance:

"You should give up every excess. It is not only liquor that damages a man but opium, hemp, marijuana, and every intoxicant of which a man becomes habitual, it disturbs the mind and at last kills him. So abstain from it .We do not

understand why you use these substances because due to their harmful effects thousands of people like you who are habitual of intoxication die every year." (*Kashti-e-Nooh Ruhani Khazain* vol. 19 p. 70-71)

Alcohol is an extremely life threatening enemy of shyness, virtue, modesty, and chastity.

It loses human nobility in such a way as if these people are like dogs, cats, and donkeys. A drunkard's personality becomes exactly like them.

Intoxication Swallows up Life

"When a man becomes habitual of intoxication, then it becomes difficult for him to give it up. Intoxication is a strange thing because on the one hand it eats up life and on the other hand if the habitually addicted people do not get intoxicants, they reach at the threshold of death.

Company has a Great Influence

Company has a great influence which deeply affects the personality of a man. If a person daily goes to the prostitutes and then says, do I commit adultery? It should be said, yes you will commit it and one day he will be involved in it because company influences a lot. In the same way if a person goes to the pub, no matter how much he abstains from it and says I do not drink it but a day will come when he will definitely drink. So one should not be unaware of the fact that company influences a lot in forming the personality of a person. (Malfoozat vol.3 p.505)

Intoxication Due to Satanic Practice

"Alcohol which is the mother of all evils" it has been considered permissible by some people. By drinking it man becomes unaware of the humbleness and earnestness which is the real part of his self. A person who day and night is drenched with intoxication and does not come to his senses then what hindrance can be there in his way of indulging in other evils. From time to time he can indulge in adultery, theft and gambling etc. Our *Shariah* has totally forbidden it and has written to this extent that it is the handy work of Satin to break the relationship with God.

Enmity Between Intoxicants and *Taqwah*

According to *Hadith*, this is also the beauty of *Taqwah* to abandon that which is unnecessary. In the same way beetle leaves, *huqah* tobacco, and opium etc. are such things which should be abstained from but even if they do not cause harm, even then due to them the calamities come and a man is surrounded by difficulties .So good health should not be wasted by having irrelevant supports. *Shariah* has decided well by declaring these damaging substances harmful to faith and alcohol is at the top of all these substances. So it is a fact that there is enmity between intoxicants and *Taqwah*

Opium Destroys the Energies.

The people who consume opium, they say, it is beneficial to us but the fact is that it is not beneficial to them and it goes on working in its own way and with the time destroys all of their energies. (*Malfoozat* Vol. 2 p. 321)

Harmfulness of Smoking Tobacco

A person from America advertised about smoking by exposing its well-known harms. The Promised Messiah[as] listened to him and said: "we listen to these things because mostly the minor boys, and grown up educated young men, they as a fashion indulge in this evil and become habitual of it .It is for them to listen to these talks and save themselves from the harmful effects of this damaging substance.

He said: "Actually tobacco is a smoke which is harmful to the internal organs. That is why it is forbidden. Islam prohibits such useless activities. So it is better to abstain from them." (*Malfoozat* vol. 3 p.324 *Hashia*)

About tobacco Hadhrat Masih Mau'oo [as] said: "If it had happened at the time of the Holy Prophet [saw] then he would not have permitted to use it because it is a ridiculous and absurd activity.

(Malfoozat Vol 3 p. 176)

Sayings of Hadhrat Khalifatul Masih I[ra]

A person asked Hadhrat Khalifatul Masih I[ra], How about smoking tobacco? .Hadhrat Khalifatul Masih I[ra] replied, "It (smoking cigarrete) is a part of extravagance. A person who consumes tobacco spends at least eight *Aana* currency monthly, six rupees a year and a hundred rupees in sixteen or seventeen years. Mostly the habit of smoking tobacco begins in a bad company. (Badr 16 May 1912 P. 3)

Harms of Smoking

Hadhrat Mirza Bashir Ahmad[ra] explaining about tobacco said,

"(a) There is a slight blend of intoxication in the use of tobacco .Its quantity may be very small but due to its property like alcohol it is included in the harmful substances and Islam has explained these *harms*.

(b) Sometimes for the use of tobacco, whether it is in the form of *huqqa,* cigarette, *Zarda* or snuff, one has to come in contact with such a gathering, company or association, which morally or religiously is not good one.

(c) The consumption of tobacco inculcates the habit of wasting and spending time uselessly.

(d) The use of *huqqa* and cigarette create a certain type of smell in the mouth which is very much disliked by the angels of God. That is why the Holy Prophet[saw] has forbidden coming to mosque in the condition of repugnant smell because it deprives a man from attaining higher revelation. So in this way this defect becomes an important moral and religious defect.

(e) Medically, due to the consumption of tobacco, the will power becomes weak and from the moral and religious point of view it is very harmful because such a person shows a discouraging attitude in adopting goodness and confronting evil." (*Mazamin-e-Bashir* vol.1 p. 286 -287-

Noble Example of the Promised Messiah's[as] Companions

Hadhrat Khalifatul Masih V[atba] by narrating about the noble example of Hadhrat Masih Mau'ood's Companions says: "once in 1892, Hadhrat Masih Mau'ood[as] went to Jalundher. Hazoor's residence was at the upper story of the house. Some maid servant placed a *huqqa* in the house and went away. In the meantime the *huqqa* fell down and some things caught fire .At this incident Hazoor expressed his anger to the puffers of the *huqqa* and also expressed his repulsion from the *huqqa*. This news reached down to the Ahmadis and from them many were habitual of puffing *huqqa* and at that time their huqas were also present in the house. When they knew about the anger of Hazoor, all the *huqqa* owners broke their *huqqas* and stopped smoking. When the Community in general came to know that Hazoor did not like *huqqa* puffing, then many strong willed Ahmadis stopped doing so.

Save Your Progeny from Alcohol and Gambling.

Hadhrat Khalifatul Masih V[atba] said, "This alcohol is called *Ummul Khabais,* i.e.,.the mother of all evils, but when by the Command of Allah the Holy Prophet[saw] forbade it then it started flowing like water in the streets of Medina, because the Companions of the Holy Prophet[saw] simultaneously and without any hesitation broke all the wine pitchers. (Muslim Kitabul Ashriba)

God Almighty has mentioned about gambling along with alcohol and declared it "*Asim e Kabir*".

These evils are not only the cause of destruction but also are the foundation of each destruction, because they take far away from Allah and *Deen*. When a man went away from God Almighty it means he invited death for himself.

So the countries where alcohol is consumed like water and where alcohol is available at every shop, restaurant, and gas station and where gambling machines have been installed and all these things are considered as the signs of progress, this is the place where Ahmadis are required to be very careful. They not only have to protect themselves from these evils but also have to protect their progeny, children and specially those who are young and are stepping into the youth age. These things and the importance of their evil effects should be explained to them because one becomes habitual of gambling by playing it as a game. It is such a type of intoxication which further makes a man habitual of it and at last day by day he goes on sinking in this evil. (*Khutbat-e-Masroor* vol.8 p.160)

Intoxicant Substances in Cigarette

Hadhrat Khalifatul Masih V[aba] says: "These days the evil of *huqqa* in the form of cigarette is in vogue and especially the children who smoke cigarette should try to stop smoking. Currently many kinds of cigarettes are available which are smoked by blending intoxicant substances and this is a step towards destroying the life of young men. This is the doing of *Dajjal* and unfortunately some other (Islamic) countries are also involved in it. Any how our young men should try to stop smoking. (*Khutbate Masroor* Vol.1 p. 380.)

Four Bad Habits can Shorten Twelve Years of Life

Recent research has revealed that cigarette smoking, imbalanced diet, and lack of physical activity or exercise, they on the average cut off twelve years of man's life.

ConsumingTobacco Causes Death

Researchers have said, "Damage done to health can be compensated by changing this type of style of life. It is a fresh report that according to the Archives of Internal Medicine journal published by Medical Association, the people who smoke tobacco, eat unhealthy diet, drink alcohol and have no activity, they die by suffering from cancer, and heart disease and their death rate is much higher than those who avoid these four bad habits. During the period of 1984 to 1985 research was done on the life style of 4,886 individuals over the age of 18 years. It was known that people habitual of cigarette smoking, eating imbalanced diet, drinking alcohol and lacking in physical activity, their average life is much shorter than those who save themselves from these habits.

The use of Fat Badly Affects Metabolic System

From twenty years' regular average medical research reports, it is revealed that due to above four mentioned bad habits one thousand and eighty individuals lost their lives. Out of them four hundred thirty one people died with heart diseases and three hundred with cancer. According to the specialists (Elisabeth Kvavik), three hundred thirty one people died with other diseases. The medical specialist is one of the authors of many research reports of the university of Norwegian capital Oslo. He is of the opinion that in order to have thorough review of harmful effects of the bad habits like, smoking, drinking , imbalanced diet, and lack of physical activity or exercise on the public health, it is necessary that both joint and individual harms should be estimated.

Heart Disease and Alcohol

The diseases of maintaining blood circulation in cardiovascular vessels and veins are increasing and in this regard the consumption of alcohol has become a big problem. There was a time when diseases were seen sparingly but now the things are different. There are many factors of the beginning of this disease, and one of them, the dangerous one is fat which is present in food, body and blood. The kinds of alcohol which generate excessive heat in the body like brandy and whiskey, they enhance the chances of cardiac arrest in human beings.

According to the recent research the forms of fats which cause diseases in the blood circulating veins, among them triglyceride is the most important one. Alcohol has a great effect on triglycerides because due to the consumption of alcohol triglyceride levels in the blood increase and the people who are habitual of excessive drinking, the triglycerides affect their blood circulation and can become the cause of cardiac arrest. The people who are habitual of excessive drinking; they suffer from a disease called, Alcoholic Cardiomyopathy.

The Effects of Alcohol on Nervous System

Alcohol affects the mind so badly that by and by the whole nervous system is destroyed.

The power of thinking and decision making lessens. Due to the drunkard's weak immune system even ordinary medicines do not work. So if a drunkard suffers from any disease then it becomes difficult to treat him. Alcohol enters in the fine membrane of the nerve cells which is in the protection of an organic fat like compound. Lipid, so it has a very bad effect on the central nervous system and it is almost incurable. Forgetfulness of the words and trembling of the hands are the signs of this nervous damage. Alcohol has the quality of melting fat. It enters the creative cells and causes severe damage. Lack of wisdom and poor growth in the new generation are the after effects of this damage. After going through many study areas and surveys this reality is becoming clear that the parents of low IQ children often used to drink excessively. It has also been observed that alcohol very easily harms woman's reproductive cells. Its result is that the children of drunkard mothers genetically become pray of mental or cardiovascular shock. From a drunkard father's side the number of such incidents is more than thirty percent. In the beginning alcohol enhances the sexual power but afterwards extreme weakness becomes the cause of regret. At this time the world is terrified due to the danger of Aids because alcohol and other intoxicating substances have a big hand in its increase.

Effects on Society

An intoxicated man can be seen

committing offensive and barbaric actions and behaving so strangely that no dignified person even wants to see him.

The drunkards' quick temper and sudden attack of anger keep them involve in uncountable confrontations in the society. Sometimes befuddled by alcohol he not only starts calling names but also comes down to kill or shoot and sometimes he starts weeping and trembling with fear.

A continuous and uncountable number of divorces shakes the basic structure of society and the result is that due to the increasing number of criminal minded children, the whole society is dangerously affected. The laborers and the craftsmen due to the consumption of alcohol are overpowered by a lack of interest and laziness and in this way their performance and skill are badly affected and the last damage that is done by them, is to the society.

Due to the consumption of alcohol the people become unsympathetic to each other. Its result is that the passion of struggle against national thought, social unity and social problems completely vanishes.

Satan, through alcohol and gambling creates hypocrisy and corruption among human beings that is why God Almighty in *Surah Al Maidah* has said: "These are abominable handiworks of Satan, save yourself from them so that you may prosper in your life, as these acts are the cause of killing and destruction."

May God Almighty protect all the Ahmadis from these hazardous to health and conduct ruining substances. *Ameen.*

(Daily Al-Fazl, Sept. 4, 2013)

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PEACE WALK IN ALBANY

Hafeez ur Rehman, MD, President Albany Jama'at

Alhamdolillah we had a great *Tabligh* event on 09/15/2013. We participated with 41 other organizations to walk for 2.2 Miles. The title of this interfaith event was: "The Peace Walk." It started from a Jewish synagogue and ended in a non-Ahmadi Mosque. Channel 13 covered this event. Every organization had their respective banners and signs. We carried our large banners with the message of Love for All and Hatred for None (Muslims for Life banner) in English and in Spanish and *Alhamdolillah* our banners were the most beautiful and attractive. Upon seeing our Spanish banner Amor Para Todos, Odio Hacia Nadie many people read it with great intrigue and then ask us about it, many Latinos also liked it. Many people took pictures of these banners. The channel 13 news made a video of our message and took multiple pictures. The walk went through many streets of Albany and people cheered for participants and appreciated the message of the peace walk. It took us 3 hours to complete this walk as we stopped at 8 locations at different houses of worships and during these stops different groups presented something on the behalf of their faith and belief. The 3rd stop was dedicated to the Ahmadiyya Muslim *Jama'at* and I spoke to the audience about Islam Ahmadiyyat and the purpose of the creation of this Islamic sect under the divine guidance of Hadhrat Masih Mau'ood[as]. I spoke about our *Jama'at's* recent efforts like Muslims for Life /Muslims for Loyalty and our blood drives throughout the US to honor the victims of 9/11 which was very well received by people *Alhamdolillah* .There were over 200 participants who took part in this walk. When we reached to the non-Ahmadi Muslim Mosque they were in a state of shock to see our presence and beautiful Banners of Love for All, Hatred for None.. We also had a very successful blood drive in Albany. Report to follow later *Insha Allah.*

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HADITH

Hadhrat 'Umar bin Abi Salmah[ra] who was a *rabib* of the Messenger[saw] of Allah relates: "I was a boy under the care of the Messenger[saw] of Allah, and (while eating a meal) my hand would wander in the bowl. The Messenger[saw] of Allah said to me: 'O boy! Pronounce the name of Allah the Exalted and eat with your right hand and from whatever is in front of you.' This became my way of eating thereafter.' "

(Bukhari kitabul at'imah bab attasmiyyash 'alattu'am wal akul bil yamin)

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WHY SHOULD AHMADI MUSLIMS CHERISH KHILAFAT?

Mansura Bashir Minhas, Miami, FL

April has been a chaotic month-laden with violence, terror, conspiracies and surreal events. Boston bombings shook the nation and people are still trying to come to terms with the tragedy, which is undeniably one of the most horrific and terrorizing on American soil since 9/11. Boston- a major metropolitan was brought to a virtual halt as the search for one of the bombers paralyzed the city. It was a long, tragic week for Boston and now that the bombers have been apprehended (one dead and one in custody), many questions remain unanswered. Everyone is trying to search for motives of the two Chechen brothers that led them on the carnage. As the religious and ethnic background of the bombers is being minutely scrutinized by the media and pundits, one aspect of this surreal tragedy is perplexing. Two young men, who were seemingly well integrated and assimilated in the United States, reverted to extreme violence. Were they motivated by a nationalistic agenda fanned by their Chechen roots or had they lately become self-radicalized Muslims?

Leads are increasingly pointing out to the latter motivation. If so, the Tsarnev brothers now join the league of Faisal Shehzad (Pakistani-American), Nidal Hassan (Palestinian-American), Anwar Al-Awlaki (Yemeni-American) and Najibullah Zazi (Afghan-American). Barring their ethnic identities, they all have one common denominator. They all claimed to be Muslims. It was once perceived and assumed that individuals who are poor and uneducated are the easy prey for radical Muslims. However, the recent trend points to the contrary. Muslim youth, disregarding their affluence and education are becoming easy targets for hardliners. The media is abuzz in distilling the motives of these self-radicalized individuals and comprehending their confused identities. In a rush for hasty generalizations, the debate generally ends at their faith (Islam)- somehow leaving an average American (who has no/limited knowledge of Islam) to allude that Islam is an intrinsically violent faith.

A void never remains unfilled. The individuals mentioned above had all been doing well in life, in terms of material success. Even though they were pretty 'normal' before they chose to be radicalized, as we dig deeper into their lives, we learn that they suffered from a 'spiritual' void. They claimed to be Muslims and in order to better themselves at that, they were eager to fill their spiritual void. Alas, they did not have a reasonable and viable recourse. Their spiritual quest directed them to self-appointed spiritual healers, who found these individuals easy prey – to be employed to further hateful agendas. As the United States has tightened its grip on *Al-Qaeda* and other and other militant groups, they have improvised their struggle and reverted to the internet to recruit 'Muslim soldiers' for their militant cause. The trend is frightening and extremely perilous. Moderate Muslims are in a fix. They loathe the radicals, yet they face a conundrum. I happened to meet such a group of Muslim friends, soon after the Boston tragedy. They were aggrieved and appalled at the tragedy. They openly expressed their disgust at the actions of the Boston bombers and were quizzing their motives, just like ordinary Americans. At that point, as I overheard the conversation, I felt an overwhelming sense of relief and realized how blessed I am. My *Khalifa,* my mentor, my spiritual guide, Hadhrat Mirza Masroor Ahmad[aba] had already addressed the tragedy in his Friday sermon a day before. He had clearly denounced the violent acts of these terrorists and delved into the Qur'anic injunctions that forbade such violence. Hazoor[aba] had urged Muslims to denounce the clerics who propagate terrorism and called upon them to challenge their deception. Moderate Muslims are beginning to recognize the dangers of radicalism within Islam, yet they are helpless and cannot muster the courage to challenge the radicals who propagate hate. They had ignored these hate mongers for too long, notwithstanding the imminent danger they could pose.

Majority of Muslims don't have a leader, spiritual guide or mentor who can appease their anxiety and neither do they themselves have adequate comprehension of Islam and its principles. Whenever a tragedy happens, every Ahmadi Muslim, due to their unwavering belief in *Khalifat* and utmost obedience and devotion for their *Khalifa,* can testify to similar experiences of gratitude and consolation. Our

association with our *Khalifa* helps us, guides us and provides solace as we counter challenges and seek answers to the various contemporary issues. Ahmadi Muslims have personal experiences of how their *Khalifa* has guided them in turbulent times, just like the current tragedy. Other Muslims, in the absence of a leader (who could be their vanguard in such testing times) are unable to counter the wrath of the Islamophobes in a logical and rational manner. Some Muslim organizations try to counter the myths about Islam, but lack a unified voice of reason. Thus, their voices are mostly drowned out.

Residents of South Florida were surprised earlier this year, when huge billboards sprung up along Interstate 95. Catchy phrases like *"Jesus in the Qur'an"* and *"What do Abraham, Moses, Jesus and Abraham have in common? ISLAM"* captured the attention of commuters along I-95 for a short while, before fizzling away. The organization sponsoring the billboards was accused of hypocrisy by media outlets due to their ties with the infamous *Hamas* and *Jama'at-e-Islami* of Pakistan. It was quite absurd to see the contact telephone 877-Why-Islam - a flagrant act of plagiarism of Ahmadiyya Muslim Community's 800-Why-Islam!

The Boston bombers ethnicity has become a source of intrigue and fascination for the world. Chechnya, a small region in Russia's north Caucasus is predominantly Muslim territory. The history of violence and unrest in the region dates back to the WWII when Chechens were compelled to flee their native land and deported by Stalin, to lands as far flung as Siberia. Despite the hardships, Chechens had held on to their Muslims roots, albeit a moderate version. The scenario has changed in the recent past. *Salafist* movement (hardline and strict version) is gaining popularity. According to a recent Pew survey cited in CNN, 57% of the Muslims in the region are concerned about 'extremism'. This opinion can easily be extrapolated to the rest of the Muslim world. This is reflective of the worldwide trend of radical ideology infiltrating the moderate realm of Islam. In the absence of a formidable and effective counter strategy, this treacherous ideology is luring the disillusioned Muslim youth.

On the contrary, Ahmadi Muslims in general and youth in particular, are immensely blessed and undoubtedly blessed due to their allegiance to *Khilafat*. In the aftermath of 9/11, focus has shifted towards Islam; Americans are eager to learn more about it. Ahmadiyya Muslim Community has been successful in filling this information gap that exists in the Western world about Islam. Its members are fortunate as their direction comes from a *Khalifa,* who is divinely guided and whose wisdom stems directly from the Holy Qur'an. Our *Khalifa* is our spiritual guide who nourishes our souls weekly. He not only comforts us, he rationalizes and provides us guidance in all matters. As some in the Muslim world remain confused about their true allegiance and are conflicted about their loyalties, Ahmadi Muslims (no matter where they reside) are taught by their *Khalifa* that they must remain obedient to their respective authorities and governments and must not resort to violence and create disorder in the world. Hazoor's guidelines are in total compliance with the Holy Qur'an which forbids Muslims: "And create not disorder in the earth...." (7:57).

In order to fill their spiritual void, some Muslims improvise and gravitate towards self-appointed gurus. A recent trend has emerged in the Muslim circles, in Pakistan and also here in the United States. Women frequently gather for a *"Dars"* (religious address) delivered by a lady who assumes the role of a scholar and attempts to educate her audience about Islam. This visibly demonstrates that these Muslims are yearning for a spiritual guide and are lured towards televangelists on the airwaves and individual 'scholars' on a personal basis.

Muslims are not the only community yearning for a spiritual guide. All faiths are eagerly waiting for a Messiah, yet they don't realize that the signs of his advent have been fulfilled and their wait is futile. Jews rejected Jesus[as] upon the precept that Elijah must descend as the harbinger for the Messiah. Every Passover, as they read from the *Haggadah* and ritually pay tribute to the Exodus, an extra cup is placed on the Seder table and the door is opened to invite Elijah. The welcome song invoking Elijah continues to be sung, a custom that dates back centuries, and the long wait continues. Similar is the case with other religions; despite the evidence that mandates the arrival of the Messiah, they are still waiting, still yearning. As the world is headed towards increasing disruptions of peace and chaos is becoming the new norm, Ahmadi Muslims must remain mindful of their responsibilities as they have been abundantly blessed. It is our duty to remain obedient to *Khilafat* and cherish it. Therein lays the key to our moral and spiritual success. May Allah help every Ahmadi Muslim fulfill their commitment and allegiance to *Khilafat. Ameen.*

MARRIAGE WITH COUSINS: ISLAMIC PERSPECTIVE

Muhammad Ajmal Shahid

Translated by: Dr. Syed Mubarik Ahmad Shah Tirmizi

The children of immigrants from Islamic countries living in America and the west face many difficulties . The marriage between first cousins is an important issue. In these countries , such marriage is considered inappropriate and even forbidden. In Muslim countries, such marriages are prestigious from a religious point of view and are in vogue for centuries . One of the main advantages of this tradition is mutual familiarity of families facilitating marriage proposals.

These marriages are mostly successful. Divorce and separation ratio is low. Marital issues were easily resolved with the help of elders of the families. The children raised in these countries are influenced by local culture and shun marrying cousins. They wander around in search of other families. This is causing matrimonial complexities and leading to increased divorce and separation rates. Prohibition of marriage with a cousin in these countries is not based on any religious scripture.

Old and New Testaments do not address such marriage prohibitions. Marriage with sister and mother in law is prohibited in the Bible (Istisna Chapter 27, Vs. 22-23). There are some stories in the Bible which are shameful even to mention. The Bible , Chapter " Paidaish",part 19, vs.31-36 describes the daughters of prophet Lot, impregnated by their father. People who object to the marriage between cousins , will be hard pressed to explain this story in the Bible. Even if the Bible had any marital instructions, it would have made no difference to Christians. Prophet Jesus[as] said that even the minor laws of Torah ought to be obeyed (Mati, Chapter 5 , Vs. 17-20. After Jesus, his self-appointed companion St. Paul called " The Laws" a curse. He cancelled the obedience of The Laws (Gallatione, Vs. 3-13). If there is no prohibition of marriage between cousins in any *Shariah* Law of any religion, then how did this idea get a foothold?

This is an intriguing question .Research shows that African and Western cultures used to have families living in communes. They wanted to discourage free mixing and sexual relations prior to marriage. So they came up with this idea of prohibition of marriage between close relatives. It was a taboo to begin with , but later became a rule.

These countries now specifically prohibit marriage with first cousin . Some of the states in USA have made this prohibition a law. Before we discuss the Islamic point of view , Let us define the world, "Cousin".

In the English language. the word Cousin is used for all relatives who are born from the same parents, or from the brothers and sisters of parents. They are called first cousins. The Children of these cousins are called second cousins.

In Arabic and Urdu languages, these relations are called the children of *Chacha. Mamoo. Khala* or *Phoophi.* Islam has allowed marriage between children of these relatives. The Holy Prophet Muhammad[saw] allowed his daughter to marry her cousin Ali and thus helped establish a beautiful example. Of all the revealed books of the world, the Quran is the only book which gives detailed guidance for our day to day life including marriage. The prohibited marital relations are explained with reasoning. This makes it easy to follow and understand without any logical constraints. *Surah Nisa* , Ch.3 Vs.23-25 gives the detail of prohibited marital relations, while giving permission of four marriages under certain circumstances. There is no mention of marriage with cousins in this context. Because of this, Islamic countries have a tradition of marriage with cousins . This helped the marriage process in close relatives. Now , the societal pressure has made such marriages a taboo. This has made marriage arrangements even more difficult. Some doctors have taken a position that marriage between close relatives causes birth defects. Blood type matching and screening can be helpful in this regard. If we take a broad look, we can clearly see far greater number of handicap children in western society. If the cause is marriage between cousins, then these numbers should have been far less. This shows that this is just a perception without any factual basis.

Qur'anic injunctions regarding the marital arrangements and prohibitions are based on the fundamental truth that men and women are created for procreation to sustain the human race. Only the creator knows what are the most suitable marriages and what are prohibitive. This discretion of permission and prohibition of marriages is not given to humans.

The wrong notions which have taken a hold in the society are strictly rejected. There is an established principle for the future. The Qur'an has given several such examples . Some marriages which appear appropriate have been prohibited. The tradition of *Mutananaba* has been abolished.

The spiritual fatherhood of the Holy Prophet[saw] has been mentioned. The wives of the Holy Prophet have been called the mothers of the believers. After the Holy Pophet's[saw] death, marriage with them is prohibited. (*Surah Al Ahzab*, Vs. 7, 45).

The marriages prohibited in Qur'an are discussed with reasoning. We see the following three reasons:
1. Some marriages are prohibited due to respect and dignity. The marriage with real and step mothers is prohibited. The Quran says such acts are shameful and Abominable. (*Surah Nisa* Ch. 3, Vs 23)

1.This is the reason to prohibit marriage with the Mothers of the Faithful (Wives of the Holy Prophet[saw]). The marriage with the wife of the son and his mother in law is prohibited. The marriage with two sisters at the same time is prohibited for the same reason of respect and dignity.

2. The second category of prohibition is the relation of breast fed children. The Qur'an forbids to marry the lady and her daughters who breast fed that male. (*Surah Nisa* Ch. 3, Vs.23). Even if a child is breast fed by an unrelated lady, that lady becomes the mother and her children become sisters and brothers. Their inter marriages are prohibited. It seems that the real reason for prohibition is the sharing of breast milk which can effect the genetic make up in a harmful way for the offspring.

For the cousins, there is no such breast milk exchange, and so it is not prohibited. This proves conclusively that present medical evidence confirms the Qur'anic injunctions.

3. Third issue discussed in detail in Quran relates to marital prohibitions based on self made and emotional decisions. Islam has sternly rejected such issues .

For example, the issue of *Zahar,* in which a person calls his wife " mother" and then separates from her. Another issue is to declare an adopted son as a biological son and then appoint him as such. That leads to marital prohibition with the divorcee of such adopted son. Allah explains this in Holy Qur'an: "Allah has not made them your mothers whom you prohibit yourself by calling them your mothers. Your adopted sons are not your real sons either. This is what your tongues utter. but Allah explains the truth. (*Surah Ahzab*, Vs.5)

The custom of adopted son as real son was abolished for ever by prohibiting to call " Zaid" as Zaid bin Muhammad. Hadhrat Zainab[ra] was divorced from Zaid[ra] and then she was married to the Holy Prophet[saw] by Allah's command. This is worth mentioning that Hadhrat Zainab[ra] was the cousin of The Holy Prophet[saw]. This illuminating example of the Holy Prophet[saw] to marry his Cousin is worth following for us. Allah has granted special permission in the Holy Qur'an to marry cousins: "the daughters of your uncles both paternal and maternal and aunts both paternal and maternal (are allowed as wives). *Surah Ahzab*, Vs51.

This verse clearly explains marriage with cousins. The Holy Prophet[saw] himself married his cousin by obeying the command of Allah. It is quite clear that wrong notions must be eliminated and the teachings of the Holy Qur'an followed as such . This is the call of the day. It is our duty to educate our children about such matters. We should avail this permission whenever suitable cousins are available for marriage. We should not create un necessary hurdles for ourselves. There is no harm to marry outside of our relatives. But refusing to marry cousins under the influence of the society is a sign of weak faith. We should make every effort to protect our progeny from the harmful influences of the society. In this age, Allah has sent the Promised Messiah[as] for the revival and renewal of the faith. He himself set a personal example for the subject under discussion " marriage with cousin". His first marriage was with his maternal cousin Hadhat Hurmat Bibi Sahiba. Hadhrat Musleh Mau'ood's[ra] first marriage was with his maternal cousin Hadhrat Mariam Siddiqa Sahiba. Afterwards, in the family of the Promised Messiah[as], there have been and are still being conducted marriages with cousins . As a rest of this , the revelation "*Tara Nasalun Baeeda*" meaning " your progeny will spread far and wide, is being fulfilled with great distinction

ALTRUISM AT ITS BEST

Saleha Riaz Ahmed, M.D., Houston Cypress Jama'at

By the grace of Allah I got the opportunity to participate in Humanity First' Gift of Health mission in August of this year. The camp offered a unique opportunity to serve mankind in a foreign land, without any boundaries set by race, color, religion or ethnicity, which forms the basis for the Humanity First organization. A delegate comprising of 24 medical and nonmedical volunteers traveled from all parts of the United States to reach Guatemala City on August 17th 2013. All members had gathered with one mission, one goal, to earn Allah's pleasure through serving his creation. Volunteers ranged from students in high school to undergraduates, as well as two non-practicing physicians, two IT personal, and four practicing physicians. The whole team conducted a great mission with wonderful ease & cooperation.

The ground team from Guatemala was led by Humanity First director David Gonzales, local *Ameer Sahib,* and a few local newly converted Ahmadis. Through their tireless efforts, the camp lodging, transportation, and food arrangements were amazing, which was pleasantly surprising for all volunteers.

Our first stop from the airport was the local Mosque, about a 30 min drive from airport. It offered a great spectacle to our eyes, beautifully nestled with its grandeur in mountains surrounded by beautifully kept landscape. After lunch and afternoon prayers we set out for Antigua, a beautiful hilly town close to the campsite. The following day was a free day, due to some custom issues, thus the team set out to a visit a beautiful lake. The country has its rich Mayan culture still preserved in remote villages, with abundance of handicrafts and art pieces.

Guatemala is a beautiful Central American country, rich in Hispanic heritage. It's bordered by Mexico, Belize, Caribbean, and the Pacific Ocean. It's heavily forested & mountainous with temperate climate. The Campsite was 'Santa Maria de Jesus, about 10 km from Antigua. Located under the slopes of Volcano De Agna, It's one of the poorer towns in the region with an estimated population of 15,000 people.

The camp activity was well publicized, as the turnout was huge. The team arrived at the clinic site at 7:30 am to see people already registering, and before long the hall was packed. *Masha Allah* the overzealous and enthusiastic team, along with locals had the clinic up and running in less than 2 hours, and long lines were forming in front of pharmacy, which was across the road from the clinic hall. The daily camp proceedings were a clear depiction of Allah's bounties for those who strive in his cause. August has a heavy rain season there, but not a drop of rain fell in the 5 days the camp was held. That definitely facilitated the patient flow, and their wait outside in street for registration or pharmacy line. There were three internal medicine clinics, one pediatric two dental clinics, and three local physicians were hired to keep up with the increasing demand, Dr. Otto a local convert and a young surgeon came daily to see patients as well. In all 2,551 patients were seen in four and a half days, & about thirty two boxes of medicines, brought from US, were dispensed. Physicians and volunteers taught healthy eating habits, supplementing diet, preventing communicable diseases, and carried out health education. Even though resources were limited, a large enough impact was created in the community, and every individual showed great respect, love, and gratitude towards our simple act of human service. After the clinic ended on the last day, town officials held a beautiful ceremony to thank us, with prayers & small token for every individual.

The mainstay of camp activity was educating the locals, provision of basic health needs, diagnosing and treating any chronic ailments like diabetes, hypertension and addressing immensely common dental issues. Large number suffers from common eye diseases treated by the GIFT OF SIGHT camp, being held independently through Humanity First.

Guatemala is one of the most populous Central American countries, and holds promise for availability of a wide array of human service missions. The ease & safety of travel from US, a great *Jama'at* set up locally with dedicated workers makes it a great opportunity for any volunteer. I would strongly recommend all members to spend at least one week out of our busy life schedules to dedicate to any of the underprivileged communities. Our efforts and dedication will beyond doubt spread the message of peace to all four corners of the world.

SERVING GOD THROUGH SERVING HUMANITY

Rabbi Emeritus Amiel Wohl
Temple Israel of New Rochelle, New Rochelle, NY

(Rabbi Wohl delivered the following speech at an Interfaith organized by Miami Jama'at)

I have come here to be with you. America is to be as a melting pot. All groups should yield something of themselves to create the ever new American nationality. No group has the majority in America. Every ethnic, national and religious group is in the minority. There is lots of room. Nobody, no group can claim the land is theirs or that they were here first. All of us are immigrants.

So America is an idea –"whose freedom is that all men shall be free." Walt Whitman

America is an idea of the spirit – "each is endowed by his Creator with certain inalienable rights – that among these rights are life, liberty and the pursuit of happiness." (Declaration of Independence). Some of us see God's special destiny resting on America. God is in the invisible folds of history. He is the infinity of measurable science. God has created us for Tikkun Olam if we can further the work of creation. God created an incomplete world and placed us upon it to complete the work of creation. Those who would set up the idols of subjugation, assassination, terror, abandon, murder and mayhem, gluttony and selfishness.

So we are called as Abraham was called to smash these idols. Let us do so and we place the hammer in the hands of the biggest idol and when they ask us, the God fearing people such as you Ahmadiyya, who did this we say that huge idol of exclusivity - he smashed the others. But as Abraham's father said to Abraham- you know as idol cannot act – so Abraham said, "Why are you selling them?" Like Abraham we go out on the open road to the future. We forsake idolatrous beliefs. We seek God. We seek to gain true believers. We reach out to other groups. You are doing the right thing. You can be of the best Americans "celebrating diversity." Stepping out...reaching out...not staying only in the comfort of your own group.

I am here because of the hand of friendship reached out to me. It is so good that you are here. You prove that Islam is not monolithic. That Ahmadiyya and the Promised Messiah – Mahdi: Hadhrat Mirza Ghulam Ahmad Qadiani – and you who follow him - you have taken the true path.

The Holy Koran says, "Oh ye who believe! Be steadfast in the cause of Allah bearing witness in equity: and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness and fear Allah. Surely, Allah is aware of what you do" (Ch: 5-vs.9)

How much your Koran and our Tanach (Hebrew Bible) teach the similar idealism. As the Hebrew prophet Jeremiah said, "All that the Lord doth require of thee is to do justly, to love mercy and to walk humbly with thy God." Or as our sages put it, "Know what is above you – a seeing eye, a hearing ear and all your deeds recorded in a book."

The question so many are asking in the United States is, "Can an Islam of moderation and cooperation prevail?" You have sifted the gold from the dross. You are among those who will join hands, not try to suppress others. Your role is crucial; for Islam must continue the renaissance of the golden Age as when Abdur Rahman III presided in Cordoba and Islam was the most advanced civilization in the world.

The only version of Islam that we hear about, we who are outside the Muslim community, is the *Salafist* version that which seems so strict and cruel and unyielding to us. You are Muslims of sufficient stature who teach and practice an Islam that is benevolent. Is it possible for a Theological Institute to train *imams* in the United States who could fully embrace the Koran and the Hadith but who would eliminate such practices as the killing of Muslims who convert to another faith; or the death sentence to women who are accused of adultery?

Could there be an Islam that would eliminate the idea of warfare to create a dominant Islam?

Could there be an emphasis on teaching that Jews and Christians are not

to be demeaned as inferior and therefore to be subverted?

I am inspired to know that you are our Muslim brothers and sisters evolving and reforming your great and holy religion to bring about a new Golden Age of religious cooperation with the other faiths and cultural systems. Even as you have balanced Islam with contemporary life, so it was the genius of Islam from the beginning.

Mohammed created a distinctive variation of the unity principle reaffirming the truth of a single Father God, the one God, internalizing God's revealed will and granting individual salvation through eternal life. Mohammed had proclaimed his message as recorded in the Koran for a relatively simple society; his followers conquered societies that were highly diverse and complex and resistant to the literal teachings of the Koran. As each new problem was solved with a new variation of Islamic teaching, Islam revealed itself to be a generative system. Islam promoting the theme of unity.

"One God over all, one humanity of all," equality of all peoples, prosperity and peace to be the goal of a united mankind – from Abraham through Moses to the Seal of the Prophets – Mohammed.

To me there is an awe and admiration of the pure monotheism of Islam. No pictorialization – no personifications. Interrelationships between Jews and Muslims and between Judaism and Islam stretch back to the time of Mohammed himself. There was never a time from the birth of Islam to the present when large numbers of Jews did not live under Muslim rule. There is no phase in Islamic history that does not resonate through Jewish history and no form of Islam that does not have its Jewish counterpart. In fact, the historical condition of the Jews within Islamic realms is instructive and gives us hope.

Just as there was a dramatic fluctuation between the benevolence of the Umayyad and the Abbasid dynasties and the terror and brutality of the Almohades and Almoravides – as regards the Jews. Under the *Umayyads* and the Abbasids, Jews prospered and found their way to virtually every part of the Muslim empire. Thriving communities sprang up in North Africa and Spain. Then came the Almohades and Almoravides who crushed and exiled them. There has always been this fluctuation – the regimes who cause persecution and exile and then those whose tolerance and redemptive acts are truly blessed.

Which era do we find ourselves in – that of continuing debased terror and murder or that of Ahmadiyya? How beautiful it is that you decry violence and terror. You separate Mosque and State. You say, "Love for all, hatred for none." You call for loyalty to this nation of America. Thanks and praise you say, "How can we respond, what can we do and give?"

Every nationality represented among the foreign population of the country might well say, America has given us a haven, a home, freedom, and economic opportunity. It is the favor of repayment which we cannot evade. All of us owe it to America to become efficient, true and loyal American citizens. And interaction, interfaith as we are doing it here, is so important. Only by being in touch with one another can we avoid stereotyping.

You, the Ahmadia believe this. Over a century ago, Ahmad taught his followers to protect the sanctity of both religion and government by becoming righteous souls as well as loyal citizens. He cautioned against irrational interpretations of Qur'anic pronouncements and misapplications of Islamic law. He continually voiced his concerns over protecting the rights of God's creatures. Today, you continue to advocate universal human rights and protections for religious and other minorities. You champion the empowerment and education of women. Your members are among the most law-abiding, educated and engaged Muslims in the world.

Koran 2:62: Those who believe in the Koran and those who follow the Jewish scriptures and the Christian and the Sabians any who believe in God and the Last Day and work righteousness shall have their reward with the Lord. On them shall be no fear, nor shall they grieve.

Koran 2:46: ...But say, "We believe in the Revelation which has come down to us and in that which has come down on you. Our God and your God is one and it is to Him we bow."

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CAN JEWS AND MUSLIMS GET ALONG?

Interfaith Symposium Held at Lake Worth, FL

Dr. Tariq Mahmood, General Secretary, Miami Jama'at

Rabbi Barry Silver of Reform Congregation L'Dor Va-Dor in Lake Worth, FL attended the US *Jalsa Salana* in June 2013. He travelled to Harrisburg, PA with his family and was very impressed with the Ahmadiyya Muslim Community's message of peace. His congregation holds a monthly Rabbi Sam Silver Controversial Issues Series that was initiated by his father, Rabbi Sam Silver.

On August 21, 2013 Rabbi Silver invited Ahmadiyya Muslim Community to address the topic *"Can Jews and Muslims get along? Where are the Moderate Muslims?'*

Maulana Azhar Haneef Sahib, *Naib Ameer,* graciously accepted Miami *Jama'at's* invitation to address this interfaith session. He delivered the keynote address that was followed by an engaging Q&A session.

Rabbi Silver introduced the topic and his motivation to address it. Khalid Minhas, Director of Public Affairs, Miami recited verses from the Holy Qur'an with their translation and proceeded to deliver a brief introduction of the Ahmadiyya Muslim Community. He thanked the audience who had taken time out on a busy work day to attend the session.

Maulana Azhar Haneef Sahib started his address by mentioning that Rabbi Silver had undertaken a journey and travelled about 1200 miles to Harrisburg to show his love, appreciation and respect for the Ahmadiyya Muslim Community. In doing so, he demonstrated the true spirit of the Jewish faith. This motivated him to reciprocate that kind gesture and travel to Florida. He said that the goal of such events is to develop appreciation for others and chart out an amicable course for moving ahead. Muslims and Jews are a part of the same spiritual family. Just like there are differences of opinion and views among members of a family, similarly Muslims and Jews have uniqueness and that is essential too - because that makes us who we are. Judaism and Islam have difference and uniqueness, yet they share a common spirit and common origin, especially reverence to the great Patriarch Prophet Abraham[as]. When he rebuilt the *Ka'aba,* his goal was to bring about unification of mankind.

Maulana Azhar Haneef Sahib delivered an inspirational address. He dispelled the myth that Muslims are arch-enemies of the Jews and that they want to wipe them out and dominate the Holy Land. He reiterated Holy Qur'an's message that Allah has promised that those who are righteous and strive for good will be prosperous. He said that politics has clouded the issue about the State of Israel and thus some oppose it. Maulana Azhar Haneef Sahib reiterated that there is much more commonality between Jews and Muslims than the differences. He said that peace can be created if people of both faiths go back to the fundamental principles of their religions. He stated that this gathering or convergence is a great starting point. He narrated his journey for Hajj in 1998 where he was inspired and moved by the gathering of people from all corners of the world to demonstrate their common origin, common faith and common spirit. Origin, faith, spirit – these words hold the key to peace.

Rabbi Silver also mentioned the vast commonalities between Islam and Judaism. He mentioned the common terminology in both the sacred languages –Hebrew and Arabic, which is a testament to their shared origins. He said that the Jewish Pilgrimage is also called the *"Hag"* which entails travelling to the Holy Land. He also said that the concept of the High Holy Days is to reach out to those with whom you have differences and try to reconcile and build bridges and is not merely restricted to the rituals in the synagogue.

Q&A session of the evening was very engaging and there were some harsh questions too. Yet, they were tackled with poise, dignity and patience by *Maulana* Azhar Haneef Sahib. The most heated query was about the fact that non-Muslims are not allowed in the Holy city of Mecca. It was clarified that in modern times this is due to an administrative decision by the Saudi Arabian government that has no precedence in Islamic guidelines. Holy Prophet Muhammad's[saw] example holds the real key here. He allowed non-Muslims into his

mosque and even permitted them to pray according to their own traditions. There were also questions about women's issues, the state of Israel and *Shariah.* The talk and Q&A was well received by the audience and it extended beyond the normal time for similar sessions. Approximately 100 people were in attendance including about 70 guests. The feedback was positive and many guests were appreciative of the fact that Ahmadiyya Muslim Community is willing to engage in dialogue and is reaching out to clarify the misconceptions and is working together with other faiths to build peace.

The event was covered by the Staff Writer of the Jewish Journal *Shani McManus.* It was published in Sun Sentinel and Chicago Tribune. This is how the article summed up the evening in the words of Munawar Chaudhry Sahib, President of Miami *Jama'at:*

"Ahmadiyya Muslim Community is committed to interfaith dialogue and harmony. Our motto is 'Love for All, Hatred for None' and we are geared towards establishing cordial relationships with all faiths. We believe that there is an ever-increasing need to exchange ideas and respect differences between faiths. Rabbi Barry Silver provided us an excellent opportunity to introduce Islam and share our thoughts about the Muslim-Jewish relationship and whether they can get along," he said. "We sincerely believe in the affirmative."

The complete article can be read at: http://articles.sunsentinel.com/2013-08-28/florida-jewish-journal/fl-jjpn-discussion-0828-20130828_1_moderate-muslims-baitul-naseer-mosque-jews-and-muslims and http://www.chicagotribune.com/topic/fl-jjpn-discussion-0828-20130828,0,2017695.story

Essay Competition:

HOLY PROPHET MUHAMMAD[saw] AS A PERFECT FRIEND

Rehan M. Khan, Los Angeles East
Age 7 (Sitara)

Friends are helpful, caring, nice, trusting and loyal. Our beloved Holy Prophet Muhammad[saw] possessed the qualities of a perfect friend.

The Holy Prophet[saw] demonstrated that he was caring by helping the orphans and the sick. Once when my mom was not feeling well, I asked her how she was doing and brought her water and then I offered *Namaz* so she could get better.

The Holy Prophet[saw] demonstrated that he was helpful by freeing the slaves who were being mistreated. He freed Hadhrat Zaid[ra] and brought him up as his own son. Once some new foreign students came to our class from Korea and could not speak English well. I helped them and my teacher made me their guide for the month they were visiting.

The Holy Prophet[saw] demonstrated that he was nice by praying for the poor and for people who did not have shelter. He also forgave the enemies of Islam even when they badly treated him.

The Holy Prophet[saw] demonstrated that he was trustworthy because the people of Mecca all turned to him to solve their problems.

He demonstrated that he was loyal by protecting other Muslims against the enemies. Once some kids in my class made fun of my friend James, so I stood up and told them to stop.

Finally, Muhammad[saw] demonstrated that he was a good teacher to his friends by teaching them about Islam. Once when it was Christmas time I told my classmates that I do not celebrate, and then my teacher told me to give a presentation in front of class about Islam. Now my friends know about my religion.

I always strive to be a good friend to others, and I learned that from the Holy Prophet Muhammad[saw], who was the perfect friend.

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IMPORTANCE OF JIHAD OF THE PEN

Surmud Jamil, Baltimore
(1st Position (Badar Group - Age 13 - 15)

Many understand the word *Jihad* to mean a holy war. Dictionary.com defines *Jihad* is defined as, "a Holy War undertaken as a sacred duty by Muslims." But is that the real meaning of *Jihad*? According to Alislam.org *Jihad* means is to make an effort against an object of three kinds:

1) An enemy,
2) Satan,
3) One's self

As Muslims, if we try making an effort against an enemy, we can indiscriminately attack those groups and/or nations that make false accusations against Islam with arms. We can attack in defense only those who actually make false claims against Islam and its Prophet[saw] in an attempt to kill them all. Or, we can engage in a *Jihad* of the pen.

The Holy Qur'an forbids Muslims to attack people who do not attack us first:

"Permission to fight is given to those against whom war is made, because they have been wronged - and Allah indeed has power to help them"– (22:40).

If Muslims must fight, they must do it in defense and against people who persecute them. But how?

When two groups fight, the defenders use comparable and appropriate weapons to defend and respond. Even in the worldly wars and battles the war ethics forbid the use of weapons that are dangerous for the mankind and go beyond punishing the aggressor. One cannot respond to some bully at school by bringing a gun shoot him down.

If Muslims are being attacked in the media, does it make sense that they respond with guns and violence? No. Muslims should respond with the same weapons they are being attacked with. If they are being attacked with words then they should respond with words, just like the Promised Messiah[as] did.

The Promised Messiah[as] used the *Jihad* of the pen to defend Islam. *Jihad* of the pen means to defend Islam by writing books and articles to refute the arguments of the enemy with arguments, facts and logic. The Promised Messiah[as] defended verbal attacks on Islam by writing scores of books, articles, pamphlets that responded to attacks on the religion by the well know Christians, Hindus and Aryas of his time.

The Promised Messiah[as] declared the *Jihad* of the sword forbidden on the grounds that in this day and age Islam is not being attacked by arms. Instead, the pen is attacking it and we must respond likewise. The Promised Messiah[as] said,

"The doctrine of *Jihad* as understood and propagated by the Muslim divines of this age who are called *maulvis* is utterly incorrect.

"It can lead to nothing except that by their forceful preaching they would convert common people into wild beasts and would deprive them of all the good qualities of human beings;...."

If we do not use the *Jihad* of the Pen, what is the point of spreading Ahmadiyyat if people continue attacks Islam and we don't defend ourselves? Unless we pick up the right weapon prescribed by the Promised Messiah[as] and start defending Islam by writing articles, books, and letters in its defense we are going to lose. To write, we must have knowledge of the Holy Qur'an and the wisdom to use this knowledge as a weapon. One of the biggest attacks against Islam is that Muslims are terrorists. If Muslims start attacking non-Muslims for no reason, then we would be proving their point. If we peacefully defended ourselves with the pen, then we would be winning the battle. The Promised Messiah said,

"I have brought you a commandment, which is that *Jihad* with the sword has been ended but the *Jihad* of the purification of your spirits must continue to be waged. I say this not on my own but in order to proclaim the design of God. Reflect on the *Hadith* of Bukhari wherein it is stated that the Promised Messiah[as] would put an end to fighting for the faith. Accordingly I command those who have joined my ranks that they should discard all such notions. They should purify their hearts and foster their mercy and should have sympathy for the afflicted. They should spread peace on the earth, for this would cause their faith to spread."

HOW TO BE A MUSLIM AMERICAN

Muneeb Sharif - Boston Jama'at
(Category: Qamar)

Our beloved Hazoor, Hadhrat Mirza Masroor Ahmad[aba], writes in his book *World Crisis and the Pathway to Peace*, "Some groups of Muslims use unlawful means and suicide bombers, bombing in the name of religion to kill and harm non-Muslims including soldiers and innocent civilians, and at the same time to brutally kill innocent Muslims and children. This cruel act is totally unacceptable in Islam."

An example of this is 9/11, when two planes were hijacked and flown into the World Trade Center in New York City. This act killed over 3,000 lives, started a long war in Afghanistan, and created a terrible reputation for Muslims. The people responsible for this heinous crime claimed they did this in the name of Islam and said this was the true *Jihad.* These two things led to widespread discrimination against many Muslims.

Another crime committed by so called "Muslims" was the incident of the Boston Marathon bombing on April 15th 2013. Two bombs detonated causing over 100 injuries and three deaths. One of the fatalities was an 8 year old boy and people as young as 5 needed to have their legs amputated. This is the cruelty that his Holiness has addressed in his book.

In this day and era Islam has been defamed by these so called Muslims and it is the duty of every Ahmadi Muslim to show what the true Islam is. How can we do this? We can do this by propagating the true teachings of Islam as taught by the Holy Prophet Mohammad[saw] and the Holy Qur'an. Our actions must be a reflection of true Islam so that one day the word "Islam" will be known for its true definition, "peace and obedience" instead of its antonym.

Among the attributes of God, the Holy Qur'an mentions that "He is the Source of peace and Bestower of security (59:23)." The establishment of peace and maintenance of security must be a constant objective of all Ahmadi Muslims. Islam teaches us to respect all religions and treat people with kindness and love. While at school we can advocate peace by respecting our friends and teachers and talking kindly to them. It is important that our personality shows humility and strong character. It is best to abstain from backbiting and arrogance. In situations that are challenging, we need to endure with patience, rather than succumb to any violence. We must remember our slogan which is, "Love for all and hatred for none" in such situations and always make sure we follow it and act peaceful.

It is also essential to have a good understanding and knowledge of our religion so that when we do partake in conversations with our colleagues or others, we are able to convey the right message.

Islam has emphasized loyalty towards one's nation. Our beloved Holy Prophet Muhammad (peace be upon him) taught that "Love for one's nation is a part of faith." Thus sincere patriotism is a requirement in Islam. Our beloved Hazoor, Hadhrat Mirza Masroor Ahmad[aba] quotes in his speech delivered in Germany on 30th May 2012: "A golden principle taught by the Founder of the Ahmadiyya Muslim Jama'at was that under all circumstances, we must always remain obedient to Allah, to the Prophets and to the rulers of the nation."

We all know that the Western culture is very influential but it is not always right. As Ahmadi Muslims we must safeguard our own Islamic values and not get influenced; rather we should be influencing them with our Islamic teachings. Being part of *Majlis Atfal-ul Ahmadiyya* will enable us to have strong ties with the Jama'at and fellow Ahmadi Muslim brothers.

In conclusion, I would like to quote a verse from poem of Hadhrat Khalifatul Masih II[ra] that describes a true Ahmadi Muslim young *Tifl.* He says:

> "You should not have arrogance in your mind or anger in your eyes. You should not have malice in your heart or curses on your tongue.
>
> Doing well for others should always be your goal."

IMPORTANCE OF JIHAD BIL-QALAM

Haris Qamar (Age: 13), Central Virginia

The true concept of *Jihad*, in itself, is complex in nature. Errors have most certainly been made, grave ones especially, in our age and the many ages before us [of Islam]. This is only because most people failed to grasp the full understanding of Jihad.

The word jihad derives from the root word "*juhd*" which literally means to "strive," and hence is usually used to justify the meaning of religious wars. The Promised Messiah[as] has explained that the various explanations of this word itself may have been corrupted. This is so because the word "*yudh*" in Hindu means war and has been mistaken with jihad, through phonetic alteration.

Islamic history demonstrates what *Jihad* is and why Islam makes it a duty upon Muslims. Muslims have been extensively faced with difficult times from the very start. The disbelievers in Arabia persecuted the Muslims, but the Muslims, under the guidance of Prophet Muhammad[saw] and upon the injunctions of Allah Almighty, did not retaliate. One example is when the disbelievers would attach the body of a believer to two camels and then urge the camels to move in opposite directions. This would rip the victim in half. The Muslims continued to suffer persecution for many years, yet they did not retaliate until God gave the permission:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٤٠﴾

Permission *to fight* is given to those against whom war is made, because they have been wronged— and Allah indeed has power to help them—[22:40]

الَّذِينَ أُخْرِجُوا مِن دِيَارِهِم بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤١﴾

Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah'— And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty— [22:41]

Jihad bil qalam was brought forth fourteen centuries after *Hijra*, at the time of the advent of the Promised Messiah[as], as prophesized by the Holy Prophet[saw]. When the Promised Messiah[as], came some non-Muslims wrote hundreds of books and articles that ruthlessly and viciously attacked the Holy Prophet Muhammad's[saw] character and blessed teachings. The Promised Messiah[as] replied to their attacks by preaching that the Jihad of the Pen was to be used instead of the *Jihad* of the Sword. It is also said in Chapter 33, Verse 57 of the Holy Qur'an, that the angels of Allah repetitively said blessings on the Holy Prophet[saw]. One can identify that there is a prophecy hidden among those words, which suggests that a time would come when enmity against the Holy Prophet[saw] and his true believers would rise from on the face of this earth. These believers would then be like angels, in a sense that they would constantly invoke blessings on the name of Holy Prophet of Islam, just like the angels of Allah. This group of believers refers to *Jama'at* Ahmadiyya, the followers of Promised Messiah[as].

Nowadays, Islam is attacked both through the use of violence and through the power of word, yet we are obligated to use only pen as a weapon. In short, *Jihad bil qalam* is essential because not only is it the correct way but also in this age and time it is the only way the disbelievers can be repulsed and battles against them can be won over.

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HUMANITY FIRST NEEDS VOLUNTEERS AND MONETARY DONATIONS

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Book Review: THE WRONG KIND OF MUSLIM

Salaam Bhatti

There's a piece of land in Eastern Pakistan that has long since been washed of a plane crash that killed a dictator in 1988. However, the dictator's legacy has not been washed away and continues to hold a vice-like grip on Pakistan's throat. This legacy, as Qasim Rashid describes in his first book, *The Wrong Kind of Muslim*, oppresses every Pakistani by not allowing for freedom of conscience and creates a breeding ground for terrorists. The victims of a lack of freedom of conscience range from all backgrounds, regardless of faith or no faith. The victims of the terrorists range from domestic to foreign. And yet, the country still has adherents to many faiths who live and die for their religion.

Qasim tells these peoples' stories. He meets with Ahmadi Muslims, a community of Muslims who are constitutionally declared non-Muslim in Pakistan and face wanton persecution. As per the oppressors, Ahmadi Muslims are "the wrong kind of Muslim." The nation's anti-blasphemy laws ensure that Ahmadi Muslims, as well as Christians, Hindus, Buddhists, atheists, and other minority groups receive unequal treatment. Through engaging conversations with several Pakistanis, Qasim outlines practically everything the reader needs to know about the current state of Pakistan, regardless of what they may or may not know about the nation's politics.

The characters in the book, all real people, are scattered throughout time and space, but united by a common idea to worship as they please. Yusef, a man who never misses praying at his local mosque, wakes up ill one day and faces a dilemma of attending mosque on a fateful day. *Mian Jee*, an agnostic on his deathbed, strikes a deal with God to find Him if he he gets a second chance. Danyal, an Islamic scholar, guides the author around and explains what is happening in Pakistan. These people, and others in the book, all meet with a persecution that many could never stomach, let alone survive.

Yet, as much press as the book's title will receive, the subtitle is the crux of the story: *An Untold Story of Persecution and Perseverance*. Everybody in the book experiences persecution by words and/or actions. But, the story becomes character-centric when the issue arises as to whether that person will continue with his or her faith. Qasim repeatedly asks people why they don't simply fly under the radar so that they can safely return home to their families at the end of the day. The answers he receives are as personal as they are sublime.

Rashid relates Danyal's story, a horrific account of torture that seemed possible only in movies and Guantanamo Bay. "Danyal knew the torture was not a bluff and made a firm promise accordingly. That no matter how difficult, he would resist whatever they threw at him....Thus began the sleep torture. Danyal didn't get a bed. And as disgusting as the floor was, they refused to let him lie down. Instead, in the middle of that small room was a hard, uncomfortable, wooden chair. Danyal sat up in that chair without slouching, and without moving [for hours]." What happens next is not for the faint of heart, but worth the read for those who truly want to feel what made him persevere.

This book, although mostly set in a foreign nation, is not foreign to much of the world due to the presence of Taliban members throughout the world. The same Taliban members that planned and/or carried out attacks in the US, UK, Canada, France, etc. have roots in the frontiers of Pakistan; places that are as wild and unrestrictive as the nation's policies. Thus, the enemies of religious minorities in Pakistan are also America's enemies.

Qasim ensures the reader makes this connection by relating two incidents from May 2010 in "Pakistani Terrorism on American Soil." Faisal Shahzad notoriously tried to blow up Times Square in early May. Weeks later, Taliban forces simultaneously attacked two mosques in Lahore, Pakistan and slaughtered over 85 Ahmadi Muslims during Friday Prayer services. The kicker? Faisal Shahzad was trained by the very same *Taliban* group that attacked those Ahmadi Muslim mosques.

Stories of others can be difficult to follow, especially in such a foreign element with people we have never met. When it comes to something as universal as the freedom to believe

whatever we want to believe, then the stories are not so foreign. "Shia sufferings and horrors Hindus face" explains the predicament these minority communities face day in and day out, with people skipping blasphemy allegations and proceeding straight to stone-cold murdering. "The Thai Ahmadis" is a blip of the difficulties faced by Pakistanis trying to seek asylum and can leave the reader desirous of more information on how refugees fare.

I recommend reading this book for a variety of reasons, but namely because you have the freedom to read it, which is hard to say for about 5 billion of our fellow human beings. When you begin The Wrong Kind of Muslim, be sure to clear your schedule for the next few days because you won't be able to put this down.

Buy it here: The Wrong Kind of Muslim on Amazon.com
Salaam Bhatti at Sunday, June 16, 2013

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RESOLUTION

We, the members of *National Amila*, USA *Jama'at*, express our heartfelt condolence on the sad demise of Sheikh Rehmatullah Sahib, father of our respected *Naib Ameer*, Dr. Nasim Rehmatullah Sahib.

إِنَّا لِلّٰهِ وَ إِنَّا إِلَيْهِ رٰجِعُوْنَ

Sheikh Rehmatullah Sahib passed away in Karachi on September 12, 2013 after a brief illness at the age of 94. He was an extremely sincere and devoted servant of the Ahmadiyya *Jama'at*; had deep love and respect for *Khilafat*, and had the honor of serving the *Jama'at* in various capacities. In 1950 he was appointed as *Naib Ameer* of Karachi *Jama'at.* During 1953 disturbances in Pakistan, Hadhrat Khalifatul Masih II[ra] (may Allah be pleased with him) appointed him the *Ameer* of Karachi, and as such he served the *Jama'at* till 1964. During 1953 disturbances, Hadhrat Khalifatul Masih II[ra] had made a separate *Sadr Anjuman Ahmadiyya* in Karachi, and he appointed respected Sheikh Sahib as its *Nazir-e-'Ala.* He also had the privilege and honor to be a member of *Nigran* Board during the long illness of Hadhrat Khalifatul Masih II[ra]. He was a prayerful man, honest and forthright in all his dealings. He had a compassionate heart, and was ready to help all those who were in need of help. He remained fully devoted to *Nizam-e- Khilafat* and performed all his obligations most sincerely, especially in the area of *Tabligh.*

May Allah bless his soul and grant him high station in *Jannatul Firdous.* May Allah grant full patience to our respected Dr. Nasim Rehmatullah Sahib and all members of his family and friends. We adopt this resolution unanimously today, on September 21, 2013, at our National *Amila* meeting at *Masjid* Baitur Rehman, Silver Spring, Maryland, USA.

National Amila, USA

Majlis Khuddamul Ahmadiyya USA concluded their historic 45th National Annual Ijtema, and 75th Majlis Khuddamul Ahmadiyya Diamond Jubilee Ijtema, held in New Jersey.

HIGHLIGHTS

Bilal Rana, Sadr Khuddamul Ahmadiyya

- Hazoor[aba] inaugurating our National *Ijtema* with a special message addressed to the participants which was read by *Sadr MKA* in the opening session.
- We reached our highest attendance at National *Ijtema* ever = 1240. Our previous record was 1160 in 2011
- Respected *Ameer Sahib,* Dr. Ahsanullah Zafar, presided in the concluding ceremony
- Mayor of Edison (population 100,000) Antonia Ricigliano was present and called *Majlis Khuddam ul Ahmadiyya* "America's leading Muslim youth organization".
- T shirts with our 75th anniversary emblem and motto "Nations cannot be reformed without the reformation of our youth" were given to and worn by all present
- We created a new, dedicated *Ijtema* site – www.ijtema.us – which made its marketing easy
- Our 2013 *Ijtema* theme was "As One".
- MKA USA broke the Guinness Book of World Records for Most Hunger Relief Packages Assembled

MESSAGE OF HADHRAT KHALIFATUL MASIH V^{aba} FOR THE KHUDDAMUL AHMADIYYA IJTEMA-2013

London
10th June 2013

O Evergreen Saplings of the Promised Messiah (ʿalayhi as-salām)

Assalaamo alaikum wa rahmatullahe wa burakatohu

Most fortunate are those who are have recognized the Promised Messiah (ʿalayhi as-salām) as the Imam of the Age and have joined his community. Therefore, make pure changes within yourself and guide others to do good works. Adhere to the teachings of the Promised Messiah (ʿalayhi as-salām) with complete sincerity so that you can be the practical role models of love and sincerity to the Promised Messiah (ʿalayhi as-salām).

The Promised Messiah (ʿalayhi as-salām) stated in his booklet *'The Will'* that when I depart, you will witness the Second Manifestation which shall remain with you always. We have witnessed the fulfillment of Allah's promise about Khilafat. I want to, therefore, remind you that you should create a strong bond with Khilafat. Remember that all your success is inter-twined with Khilafat. God Almighty has granted you spiritual leadership and endowed you with an Imam. The fact of the matter is that it is not possible to find a parallel of the relationship of love and affection between the Khalifa of the time and the community in other worldly relations. It is this very love that penetrates and flourishes in a community of believers.

This love requires that you should raise the standards of your obedience to a high level. Obey the matters that come to you from the Khalifa of the time and refrain from things that are forbidden by him. Obey your office holders and deal with them with respect and in a polite manner.

The Promised Messiah also states:

> Let it be abundantly clear that a mere verbal pledge has no value unless it is supported by a genuine and firm resolve to live up to it in every way. Therefore, whoever fully lives up to my teaching, he alone enters that house of mine with reference to which Allah has promised that I shall Myself protect all those who are in this house. (Ruhani Khazain Vol. 19 p. 12)

Observe your prayers with regularity and as far as possible in congregation. Recite a portion of the Holy Quran every day. Follow in the footsteps of the teaching of the Holy Prophet (ṣall Allāhu ʿalay-hi wa-sallam) and try to adhere to the truth in your everyday life always. Spread the message of Islam by setting a good example to your contacts.

Finally I pray that your Annual Ijtima'a is a great success and that all those who attend it are endowed the blessings promised to the Promised Messiah (ʿalayhi as-salām) and that the teachings that you learn through this spiritual gathering remains with you forever. May you continue to excel in good works and may Allah find you in a better condition than the day you first arrived at this Ijtima'a. Allah be with you and make you the beneficiaries of His countless blessings. Amin

Wasalaam,

[signed]
MIRZA MASROOR AHMAD
Khalifatul Masih V

Certificate of Congressional Recognition

Presented to the

Ahmadiyya Muslim Community of Greater Houston

On the Occasion of

"9/11 Interfaith Prayer Service, The Sanctity of Life"

NOW, THEREFORE, BE IT RESOLVED that, on behalf of the constituents of the Eighteenth Congressional District of Texas, I take great pride on honoring Ahmadiyya Muslim Community on the occasion of "9/11 Interfaith Prayer Service, The Sanctity of Life". This Service is a reminder that, we, as Houstonians and Americans, will never forget or abandon our principles of freedom and justice, therefore we will continue to show compassion and respect toward all, in loving memory of the fallen. Indeed, the Ahmadiyya Muslim Community of Greater Houston deserves the respect, admiration, and commendation of the United States Congress.

Sheila Jackson Lee

September 11, 2013

Sheila Jackson Lee
Member of Congress

Massachusetts House of Representatives

Resolutions

CONGRATULATING "MUSLIMS FOR LIFE" AND THE AHMADIYYA MUSLIM COMMUNITY USA ON A SUCCESSFUL BLOOD DRIVE.

WHEREAS, THE "MUSLIMS FOR LIFE" ANNUAL NATIONWIDE CAMPAIGN IS WORKING TO HELP COLLECT 12,000 UNITS OF BLOOD IN AN EFFORT TO SAVE 36,000 LIVES; AND

WHEREAS, THIS CAMPAIGN IS HOLDING THIS BLOOD DRIVE TO HONOR THE VICTIMS OF 9/11 AND THE BOSTON MARATHON BOMBINGS; AND

WHEREAS, THE GOAL OF THE CAMPAIGN IS TO SAVE LIVES AND TO EDUCATE THE PUBLIC ON THE ISLAMIC PRINCIPLES OF THE SANCTITY OF LIFE; AND

WHEREAS, THE "MUSLIMS FOR LIFE" CAMPAIGN BRINGS COMMUNITIES TOGETHER IN THE NAME OF REMEMBRANCE AND PEACE; THEREFORE BE IT

RESOLVED, THAT THE MEMBERS OF THE MASSACHUSETTS HOUSE OF REPRESENTATIVES HEREBY HONOR AND COMMEND THE "MUSLIMS FOR LIFE" CAMPAIGN AND ITS ORGANIZER, THE AHMADIYYA MUSLIM COMMUNITY USA, AND HEREBY EXTEND THEIR SINCEREST BEST WISHES; AND BE IT FURTHER

RESOLVED, THAT A COPY OF THESE RESOLUTIONS BE FORWARDED BY THE CLERK OF THE MASSACHUSETTS HOUSE OF REPRESENTATIVES TO THE AHMADIYYA MUSLIM COMMUNITY USA.

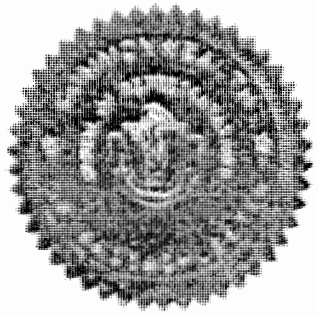
HOUSE OF REPRESENTATIVES, ADOPTED, SEPTEMBER 30, 2013.

Robert A. DeLeo
ROBERT A. DeLEO
SPEAKER OF THE HOUSE

Steven T. James
CLERK OF THE HOUSE

OFFERED BY:

William C. Galvin
REPRESENTATIVE WILLIAM C. GALVIN



TaQWA
Department of Taleemul Qur'an & Waqf-e-Ardhi
Ahmadiyya Muslim Community, USA

Waqf-e-Ardhi Bay Point Project – Request for Participation

National Taleemul Qur'an and Waqf-e-Ardhi Department

Introduction

In the Holy Qur'an, Chapter 2 (Al-Baqarah) verses 3 and 4, Allah says, "This is a perfect Book; there is no doubt in it; it is a guidance for the righteous, Who believe in the unseen, and observe Prayer and spend what we have provided for them."

Hadhrat Khalifatul Masih II[ra)] expands upon these verses by explaining that when a believer succeeds in establishing a living contact with his Creator through the observance of Prayer, he feels an inward desire to serve his fellow-beings. In order to meet their needs and requirements he spends willingly and freely out of the wealth, knowledge, or anything else that God has given him.

The Promised Messiah[as], in keeping with these verses, always stressed the importance of devoting one's time towards the service of the Community to win the pleasure of Allah. The companions of the Promised Messiah[as] were exemplary in their devotion to the Community. For example, Hadhrat Khalifatul Masih I[ra], after his migration to Qadian, dedicated himself in the service of Islam day and night. His daily routine included giving commentary on the Quran and the Hadith, treating patients free of charge, teaching theology and medicine, and proof-reading books of the Promised Messiah[as].

The Waqf-e-Ardhi Scheme

In 1966 Hadhrat Khalifatul Masih III[rh] officially introduced the Waqf-e-Ardhi Scheme through which Ahamdis serve the members of the Community. Initially, the purpose of this Scheme was to promote the learning and teaching of the Holy Qur'an as well as imparting religious knowledge to Jama'at members in small towns and villages across Pakistan. An Ahmadi would volunteer for at least two weeks at a designated Jama'at at his own expense under this Scheme and spend this time serving the needs of the members.

In 2008, Hadhrat Khalitul Masih V[aba] established a new combined department of Taleemul Qur'an and Waqf-e-Ardhi (TaQWA) in every country. He has encouraged Jama'at members to devote their time to teach fellow members on a variety of topics and to help provide other needed services. Particular empha-

sis is placed on teaching the Holy Qur'an and Hadith, which is consistent with the original purpose of the Waqf-e-Ardhi Scheme. Hazoor[aba] continues to encourage Jama'at members to devote time under the Waqf-e-Ardhi scheme.

At their own expense under the Waqf-e-Ardhi Scheme, thousands of Ahmadis around the world are teaching Qur'an to the members, exhorting them to do good deeds and shun evil. The net result of this activity is that members of the Community are receiving religious education and moral training, which in turn is strengthening their own character.

The Bay Point Project

During Hazoor[aba]'s recent visit to the U.S. he initiated a Waqf-e-Ardhi project to increase our Tabligh efforts at the Bay Point Jama'at. To support this project, the Taleemul Qur'an and Waqf-e-Ardhi Department is requesting that you sign up for Waqf-e-Ardhi to work with the Bay Point Jama'at. It will be especially helpful if you can speak Spanish in order to better connect with the community in the area, but it is not mandatory.

There are many benefits in participating in the Bay Point Project under the Waqf-e-Ardhi Scheme. We may receive spiritual rewards and blessings because we are obeying the instructions of our beloved Khalifah[aba], and we are helping to spread the message of the True Islam. We also have an opportunity to build new and meaningful connections with Jama'at members outside of our local communities.

Recently, Ghulam Sarwar Sahib, from the Silicon Valley Jama'at spent over a month working with the Bay Point Jama'at in many Tabligh efforts. He helped the Bay Point Tabligh team at book stalls that were setup at various locations in the area. Many visitors inquired about Ahmadiyyat at the book stalls, and Ghulam Sarwar Sahib provided them with literature, discussed our beliefs with them, and guided them to our Jama'at Web Site. In addition, Ghulam Sarwar Sahib with the team made regular visits to businesses and homes and discussed religious matters with non-Ahmadis. In some cases the team visited old acquaintances at their homes, bringing gifts for their friends.

The Bay Point president showed much kindness towards Ghulam Sarwar Sahib and ensured that he had good accommodations and was treated as a guest. The Bay Point Jama'at benefited greatly from Ghulam Sarwar Sahib's visit, and Ghulam Sarwar Sahib himself was able to connect with the local Jama'at members as well as the surrounding community. He found his visit to be very meaningful and spiritually uplifting and is planning to visit the Bay Point Jama'at again to help however he can. May Allah enable him to do so. Ameen.

You may sign up to help at the Bay Point Jama'at during any number of weeks between now and June, 2014. Also, it is preferable if you can sign up with another Jama'at member who can work with you at the Bay Point Jama'at. To sign up for this project, please provide information about yourself in the Bay Point Project roster. To locate the roster, please follow this link: **http://www.altaqwa.us/.** From there select the Waqf-e-Ardhi menu item on the left of the page. At the Waqf-e-Ardhi site, scroll down to the information about the Bay Point Project and you will find a link to sign up roster. Instructions for signing up are included in the roster. May Allah reward you for your participation in this Waqf-e-Ardhi project.

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Urgent Need for Volunteers

With the grace of Allah, TaQWA, the National Department of Taleemul Qur'an and Waqf-e-Ardhi has embarked on various initiatives to inspire, educate, and mobilize members of Ahmadiyya Muslim Community

to further its objectives. Currently, TaQWA is in urgent need of bright, capable, and dedicated members for IT and non-IT (Information Technology) roles such as project managers, administrative support, marketing, communications, content producers, graphic experts, videographers and LAMP developers with strong understanding and experience of Linux, Apache, MySQL, PHP. In general, members are expected to volunteer 5-20 hours monthly depending on the job and can work remotely from home.

Please visit http://www.altaqwa.us/about-us/ for details. If you have the required skills for any of the roles mentioned, we would like to hear from you. Please volunteer by completing the form provided on the website or email sajid@microagility.com. Jazak Allah.

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In the words of the Promised Messiah[as]

Perfection in Conduct by Following the Holy Qur'an

"Those who put their trust in reason alone are as defective and deficient in action, faithfulness and sincerity of conduct, as they are deficient in knowledge, understanding and certainty. Their group has not set up an example which should prove that they are included among millions of holy people who are the faithful servants of God and are acceptable to Him. The blessings of these were so manifested that through their preaching and admonition with prayer and attention, and the influence of their company, hundreds of people began to tread the straight path and, becoming the men of God, turned wholly to their Lord. They paid no attention to the world and its contents, and cut off altogether from the delights, comforts, joys, renowns, prides, properties, and kingdoms of this world. They followed the path of righteousness whereby hundreds of them lost their lives, and thousands of heads were cut off, and the earth became wet with the blood of hundreds of thousands of holy ones. Despite all these calamities, they exhibited such fidelity that like devoted lovers they laughed while their feet were shackled, were joyful while suffering pain, and were grateful in the midst of misfortunes. For the sake of the love of the One they abandoned their homes, chose disgrace in place of honour, distress in place of comfort, poverty in place of wealth, and were content with indigence, solitude and helplessness in place of every kind of relationship, association and joy. By shedding their blood and having their heads cut off and laying down their lives, they set a seal upon the existence of God. By the blessing of following the Word of God they acquired such special lights as have never been found in others. Such people were not only to be found in ages past, but this group of the elect is ever present in Islam and refutes its opponents by its illumined being. Thus we have proved conclusively that as the Holy Qur'an conveys one to the high grade of intellectual perfection, in the same way, one attains through it to the stage of perfection in conduct also. The lights and signs of being accepted by God have always appeared and continue to appear in those who have followed this Holy Word and not in others. For a seeker after truth this proof which he can observe with his own eyes is enough, namely, that heavenly blessings and Divine Signs are found only in the perfect followers of the Holy Qur'an and that all other sects, who turn away from revelation, whether Brahmus, Aryas or Christians, are altogether deprived of this light of truth. We make ourselves responsible for satisfying everyone who denies this, provided such a one, being eager to embrace Islam sincerely, should turn to us in complete good faith and steadfastness and sincerity for seeking the truth."

[Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1, pp. 350-352, footnote 11]

The Passing Away of Hadhrat Sahibzadi Amatul Rasheed Begum Sahiba

Letter of Condolence and Resolution

Our hearts are full of immense sorrow at the passing away of Hadhrat Sahibzadi Amatul Rasheed Begum Sahiba in Potomac, Maryland on September 20, 2013. *Inna Lillahe wa Inna Ilaihe Rajeoon*. Hadhrat Sahibzadi Amatul Rasheed Sahiba was the granddaughter of the Promised Messiah[as], granddaughter of Hadhrat Khalifatul Masih I[ra], daughter of Hadhrat Musleh Mau'ood Khalifatul Masih II[ra], sister of Hadhrat Khalifatul Masih III[rh] and Hadhrat Khalifatul Masih IV[rh], wife of late *Mohtaram* Mian Abdur Raheem Ahmad Sahib (*Waqfe Zindagi*) and maternal aunt of our beloved Imam Hadhrat Mirza Masroor Ahmad Sahib, Khalifatul Masih V[aba].

Hadhrat Sahibzadi Amatul Rasheed Begum Sahiba was an eminent person in the Ahmadiyya Muslim *Jama'at* who led an exemplary pious life. She rendered service to the *Jama'at* throughout her life serving in various capacities including but not limited to *Sadr Lajna* Karachi, Regional Sadr Sindh Province, National Secretary Exhibition/Handicraft, Pakistan, National Secretary *Wassaya*, Pakistan. Hadhrat Sahibzadi Sahiba also served as an advisor to *Lajna Ima'illah* USA for several years. It was upon her request to her father, Hadhrat Musleh Mau'ood Khalifatul Masih II[ra] that *Nasiratul Ahmadiyya* was founded.

In addition to her exceptional services to the *Jama'at* Ahmadiyya and her deep love for *Khilafat*, Hadhrat Sahibzadi Sahiba was known for her loving nature and pleasant disposition, deep religious conviction, and her lifelong efforts to help those that were less fortunate. Her demise will be deeply felt by all righteous servants of Islam, and especially so by her family.

We, the members of *Lajna Ima'illah*, USA offer our deepest condolences to *Syedna* Hadhrat Khalifatul Masih V[aba], and the family of Hadhrat *Aqdas* Masih-e-Mau'ood[as] on this sad occasion. Hadhrat Sahibzadi Sahiba leaves behind one son, Dr. Zaheeruddin Mansoor Ahmad Sahib married to Rizwana Zaheer Sahiba, and three daughters; Amatul Baseer Ahmad Sahiba married to Dr. Mir Daud Ahmad Sahib, Amatun Noor Ahmad Sahiba married to late Dr. Abdul Shamin Ahmad Sahib and Amatul Hai Ahmad Sahiba married to Dr. Khaled Ahmad Ata Sahib. Hadhrat Sahibzadi Sahiba also had 11 grandchildren and 10 great grandchildren and an adopted daughter Ferzana Shehzad married to Shehzad Ahmad.

We pray earnestly to Almighty Allah to elevate the station of Hadhrat Sahibzadi Amatul Rasheed Begum Sahiba in the Hereafter and grant fortitude to all her beloved ones to bear this loss. *Ameen*.

We, also hereby resolve to:

- Affirm and reiterate our belief in the Decree of Allah with which we are, and shall ever remain, content.
- Affirm and reiterate our servitude and solidarity with *Khilafat-Ahmadiyya* and Syedna Hadhrat Khalifatul Masih[aba].
- Strive to emulate the blessed conduct of late Hadhrat Sahibzadi Amatul Rasheed Begum Sahiba who served as a role model as well as a beacon of light for countless maid-servants of Allah.

Saliha Malik,
Sadr, Lajna Imaillah, USA

(September 25, 2013)

2013 National Ijtema, Majlis Khuddamul Ahmadiyya USA

Summary of Majlis Atfal-ul-Ahmadiyya Ijtema

By the grace of Allah, Majlis Khuddamul Ahmadiyya held its National Ijtema in Edison, NJ between September 13th and 15th, 2013. An estimated 300 Atfal attended this historic Ijtema to commemorate the 75th year of Majlis Khuddamul Ahmadiyya.

Besides the Sports and Educational competitions, various programs and extra-curricular activities were provided to build a strong bond between the Atfal and Majlis. Moreover, various fun and non-competitive sports were also added to increase the brotherhood among Atfal.

Atfal were divided into three groups based on their age: Sitara (Age 7 – 9), Qamar (Age 10 – 12), Badar (Age 13-15). Following is the summary of the results from the 2013 National Ijtema:

Atfal Educational Competitions

Sitara (Age 7 – 9):

Competition	1st	2nd	3rd
Recitation of Holy Quran	Fauzan Noor, LA Inland Empire	Haroon Lughmani, Silver Spring	Fadil Ahmad, Potomac
Urdu Poem / Qaseedah	Sajeel Khan, Baltimore	Ayan Tahir, Great Lakes	Faheem Bilal, South Vergina
English Speech	Rehan Khan, LA East	Ryaan Bajwa, Hartford	Hisham Virk, Silver Spring
Adhan	Sajeel Khan, Baltimore	Ayaan Tahir, Michigian	Basit Malik, New York
Essay	Rehan Khan, LA inland	Hasan Khan, RTP	Ali Khan
Spelling Bee	Ibrahim Mudassar, Central Jersey	Sajeel Khan, Baltimore	Masroor Ahmad, Willingboro

Qamar (Age 10 – 12):

Competition	1st	2nd	3rd
Recitation of Holy Quran	Hadullah Chauhdry, SVA	Humza Abdullah, Philadelphia	Amjad Ahmad, Chicago West
Memorization of Holy Quran	Mirza Khubaib Ahmad, Pittsburgh	Sanan Younus, Baltimore (Tied) Zubair Abdullah, Philadelphia (Tied) Muneeb Sharif, Boston (Tied)	N/A
Urdu Poem / Qaseedah	Mirza Khubaib Ahmad, Pittsburgh	Hisham Ahmad, Central Jersey	Hamza Abdullah, Philadelphia
English Speech	Muneeb Sharif, Boston	Mahid Qureshi, Hartford	Ibrahim Ahmad, LA East
Essay	Muneeb Sharif, Boston	Mahid Qureshi, Hartford	Hisham Ahmad, Potomac
Spelling Bee	Hisham Ahmad, Potomac	Moazzam Chauhdry, Hartford	Mirza Khubaib Ahmad, Pittsburgh

Badar (Age 13 – 15):

Competition	1st	2nd	3rd
Recitation of Holy Quran	Nazir Ahmad, SVA	Usama Gill, SVA	Hashim Khurram
Memorization of Holy Quran	Ibrahim Ahmad, Long Island	Ibshar Khandkar, Central Jersey	Usman Syaed, Philadelphia
Urdu Poem / Qaseedah	Taimore Ahmad, SVA	Armaghan Mirza, Central Jersey	Umar Ahmad, SVA
English Speech	Danial Khan, Central Jersey	Zeerak Ahmad, Brooklyn	Ossam Awan, CVA
Essay	Surmud Jamil, Baltimore	Haris Qamar, CVA	Zohaib Ahmed, Chicago West

Team Trivia (Qamar & Badar)	1st	2nd	3rd
Recitation of Holy Quran	— Haashim Shah, Binghamton, NY — Moazzum Chauhdry, Hartford — Mir Haroon, Chicago West — Molood Saeed, Boston — Raees Qader, Silicon Valley — Takreem Shah, Baypoint — Zarar Hayee, Duluth	— Khalique Shafiq, Chicago West — Kamil Malik, New York — Zubair Abdullah, Philadelphia — Barkaat Ahdil, Philadelphia — Usman Chauhdry, Miami — Waleed Saeed, Hartford	Talha Ahmed, Silver Spring — Ashad Kashif, Miami — FaheemUddin, Miami — Walid Khokhar, Silver Spring — Rohaan Ahmad, New Jersey — Ibrahim Syed Ahmad, LA East

Atfal Sports Competitions

Sitara (Age 7 – 9):

Competition	1st	2nd	3rd
Soccer	Tauseef Bajwa, NY Queens Imaad Nasir, Potomac, MD Sulman Tahaa, Rochester, NY Taha Ahmad, Willingboro, NJ Danial Akhtar, North Jersey, NJ Daanish Mir, Chicago West, IL Mustafa Mahmood, Detroit, MI Naayel Dawood Bhatti, Laurel, MD Shahmeer Jehlumi, Potomac, MD Usman Ahmad, South VA	NA	NA
Relay Races	Tauseef Bajwa Qasid Bajwa Mabroor Ahmad Ebad Sohail	Fadil Ahmed Abeer Alau Fateh Ahmad Danial Akhtar	Danish Mir Farhan Ahmad Labeeb Rehman Raheel Ahmad

Qamar (Age 10 – 12)

Competition	1st	2nd	3rd
Soccer	Mahid Tahir, Baltimore, MD Sinaan Younus, Baltimore, MD Sajeel Haider Khan, Baltimore, MD Wasaq Dawood Bhatti, Laurel, MD Razi Ullah, Philadelphia, PA Musa Lughmani, Potomac, MD Haroon Lughmani, Potomac, MD Hamdan Waqas, Willingboro, NJ Hussain Bin Ammar Hisham Ahmed Abu Bakr Trawalley	Ibrahim Hamed, Faheem Uddin, Miami, FL Ashhan Kashif, Miami, FL Mushfique Usman Chaudhry, Miami, FL Imad Shaikh, Miami, FL Mirza Khubaib Ahmad, Pittsburgh, PA Asad Chaudhry, Miami, FL Haris Mahmood, Miami, FL Sulayman Trawalley, RTP, NC	NA
Basketball	Yasir Ameen, New England Region Khalid Hussain, New England Region Ahmad Qusi, New England Region Muazzum Chaudhry, New England Region Mahid Qureshi, New England Region Asad Tanveer, New England Region Waleed Saeed, New England Region	Hamzah Aijaz, Willingboro Amjad Ahmad, CHW Ibrahim Ahmad, LA East Sulayman Trawalley, RTP, NC Nasar Ahmad, NY Queens Nazeef Bajwa, NY Queens	Musa Lughmani, Silver Spring, MD Murtaaz Malik, Silver Spring, MD Mueez Chaudhry, Silver Spring, MD Daanish Malik, Silver Spring, MD Zeshan Ahmad, Silver Spring, MD Raees Qadir, Silicon Valley, CA
Relay Races	Ibrahim Ahmad Nasir Ahmad Muneeb Sharif Mirza Khubaib Ahmad	Faiq Ahmad Muizz Gill Wahaj Virk Fariz Hayee	NA

Badar (Age 13 – 15)

Competition	1st	2nd	3rd
Soccer	Usama Gill, South VA Umer Ahmed, South VA Timur Ahmed, South VA Zeeshan Ahmad, South VA Sheraz Ahmad, South VA Farzan Gill, South VA Adnan Ahmed, South VA Asadullah Choudhry, South VA Nazir Ahmad, South VA Hashar Kaleem, South VA Faiq Ahmad, South VA	Ahsan Amjed, Central VA Sadaan Hameed, Central VA Faizan Rizvi, Central VA Seraj Bhatti, Central VA Zain Pal, Central VA Raheel Tayyub, Central VA Yousuf Latif, Central VA Umar Choudhry, Central VA Ossam Awan, Central VA Haris Qamar, Central VA Feraz Akbar, Central VA	Rehman Bokhari, Chicago Tanzil Ahmad, Milwaukee Khalique Shafique, Chicago Mir Kamal, Chicago Masab Bokhari, Chicago Rizwan Mir, Chicago Adeeb Ahmed, Chicago Ahmad Malik, Chicago
Basketball	Timur Ahmed Usama Gill Daniel Mughal Faizi Gill	Ahtesham Chaudhry Qadar Ahmad Mueez Chaudhry Zakria Ahmad	Khalique Shafique Mir Kamal Rehman Bokhari Ahmad Malik

	Sheraz Qamar Zeeshan Ahmed	Sadaqat Chaudhry Murtaiz Malik	Rizwan Mir Masab Bokhari
Relay Races	Umer Choudhary,Central VA Fazan,Central VA Ahsan Amjed,Central VA Haris Qamar,Central VA	Sheraz Ahmad,South VA Adnan Ahmed,South VA Takreem Virk,South VA Hashar Kaleem,South VA	NA

MKA Sport Competitions

Competition	1st	2nd	3rd
Volleyball	Detroit	South Virginia	
Basketball	Philadelphia	New York	
Cricket	Houston/Dallas	WIllingboro	
Soccer	Miami	Midwest	
Table Tennis	Mashood Ahmed - Oskkosh	Tahrim Uddin - Miami	
Chess	Khurram Shah - Bay Point	Raheel Pervez - Binghampton	

MKA Taleem Competions

Competition	1st	2nd	3rd
Tilwat (Quranic Recitation)	Ahmed Khan – Silver Spring	Mubashir Hafeez – Silver Springs	Bilal Raja – North Virginia
Impromptu Speech	Salaam Bhatti – Long Island	Ata ul Malik – Hartford	Qasim Rashid – South Virginia
Prepared Speech	Umair Ahmad – Oshkosh	Mahir Osman – Detroit	Nasar Rahman – North Virginia and Sadaat Shah – Silver Springs
Nazm (Urdu)	Qasim Bajwa – Central Jersey	Syed Sadaat Ahmad – Silver Springs	Saqid Mushtaq – Houston South
English Poem	Salaam Bhatti – Long Island	Qasim Rashid – South Virginia	Naveed Khan – Chicago East and Mahir Osman – Detroit
Hifz Qur'an (Qur'an Memorization) Group 1	Zeeshan Ahmad – Boston		
Hifz Qur'an (Qur'an Memorization) Group 2	Zain Baig – Baltimore	Danyal Ahmad – Seattle	
Hifz Qur'an (Qur'an Memorization) Group 3	Qasim Bajwa – Central Jersey	Bilal Malik – Willingboro	Ahmad Bhatti – Harrisburg
Religious Knowledge	Headquarter Region – Dr. Musawwir and Zaafir Ahmad	Southeast Region – Syed Ahmad, Usama Chaudhry, Sarmad Chaudhry, Tehrim Uddin, Muhammad Mudassir, and Hassan Ahmad	Northeast Region – Sarjo Trawalley, Baba Trawalley, Sheriff Kalley, Amadou Ceesay, Ashraf Issan, and Rahman Chaudhry

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Our 2013 accomplishments so far...

Dear Friend,

I want to let you know that as part of the Humanity First family of volunteers, donors and supporters, you are making a big difference in the lives of the most poor, the most deserving and the neediest people around the world.

I would like to share with you some project highlights from our 2013 accomplishments so far:

Disaster Relief:
-59 volunteers from across the US and Canada responded to disaster in Moore, Oklahoma in May 2013 for three weeks and served communities devastated by the disaster.

Feed the Hungry:
-Our soup kitchens and food banks in the USA continue to provide for hundreds of families each month.

Women Empowerment:
-Established 3 new sewing centers in Mali, 1 in Tanzania, and 1 in Guatemala to invest in empowerment of women.
-More than 400 women will graduate each year from these centers and earn a respectable living for their families.

Health:
-Established a Medical Clinic in Mali providing much needed care, especially to Mothers and Children.
-With the help of our partners in the USA, established the first Breast Cancer Diagnostic Lab in Tanzania.
-Provided free healthcare to more than 8000 patients through 12 mobile medical missions in Guatemala, Mali and Tanzania.

Water for Life:
-Rehabilitated and refurbished 109 handpumps in Mali which are providing clean drinking water to more than 82 thousand people in 80 villages. By the end of the year, we will accomplish our target of 200 handpumps.
-Water for life project in Ghana is in progress and we will rehabilitate and refurbish 110 handpumps by the end of the year.

How You Can Help

For more information

Web:
usa.humanityfirst.org

We could not have accomplished any of these projects without your dedication and contribution.

Thank you again for your continued support and generous donations.

Munum Naeem
Executive Director
Humanity First USA

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